



BIBI ZAINAB(s.a)

Granddaughter of
Prophet Mohammad(pbuh)

By
(Al Hajj) Syed Ali Akbar Rizvi

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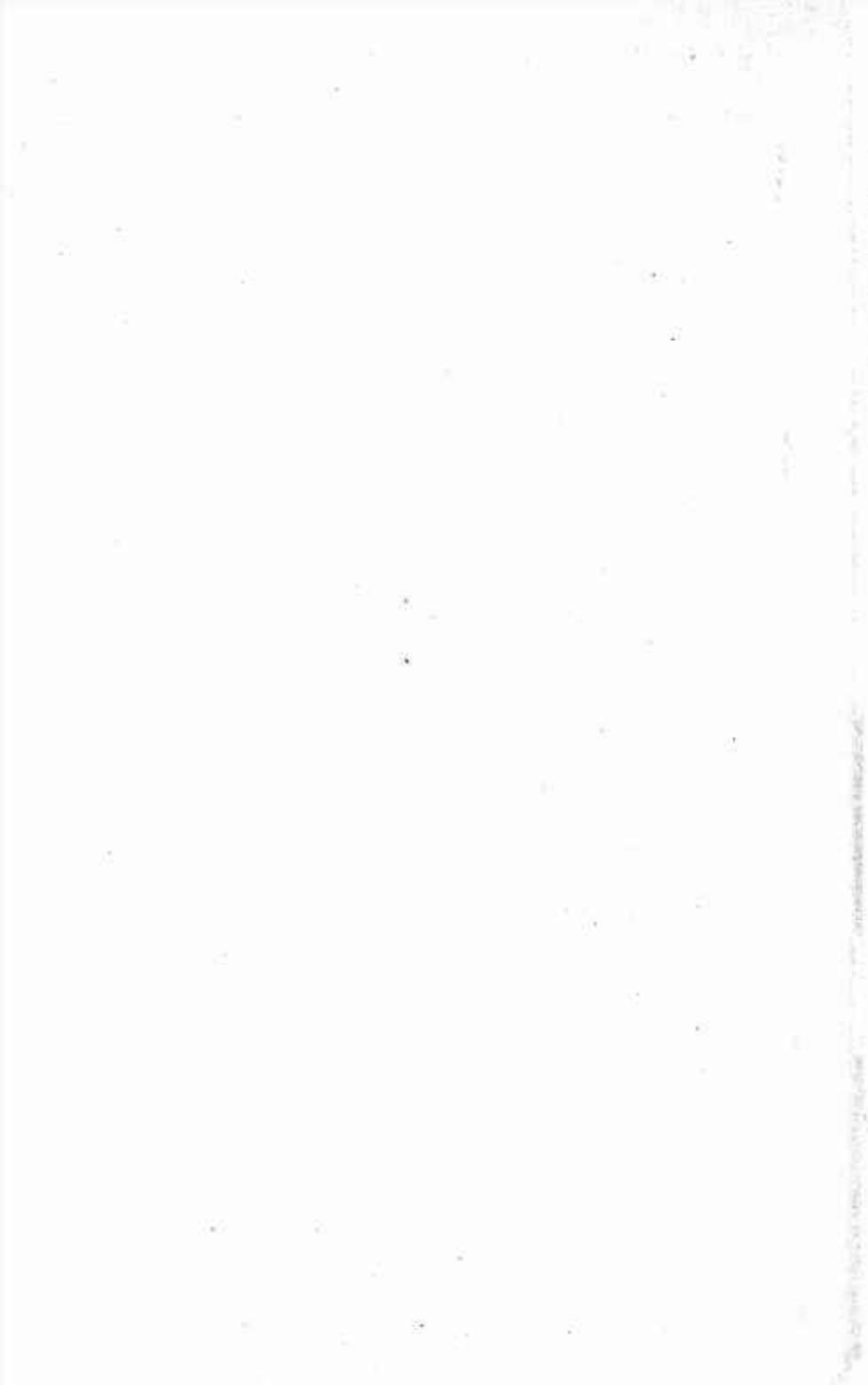
BIBI ZAINAB^(s.a)
Granddaughter of
Prophet Mohammad^(pbuh)

خانه فرهنگ جمهوری اسلامی ایران - کراچی

شماره دیواری: 277/974
 شماره ثبت: 9615-C.2
 تاریخ ثبت: 1387/8/25

By

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Title : Bibi Zainab(s.a)
Granddaughter of Prophet Mohammad(ﷺ)

Author : (Al-Hajj) Syed Ali Akbar Rizvi.

Printers : Al-Raza Printer.

ISBN : -----

Year of Publication: 2007

Price : Rs.200, \$5, £3.

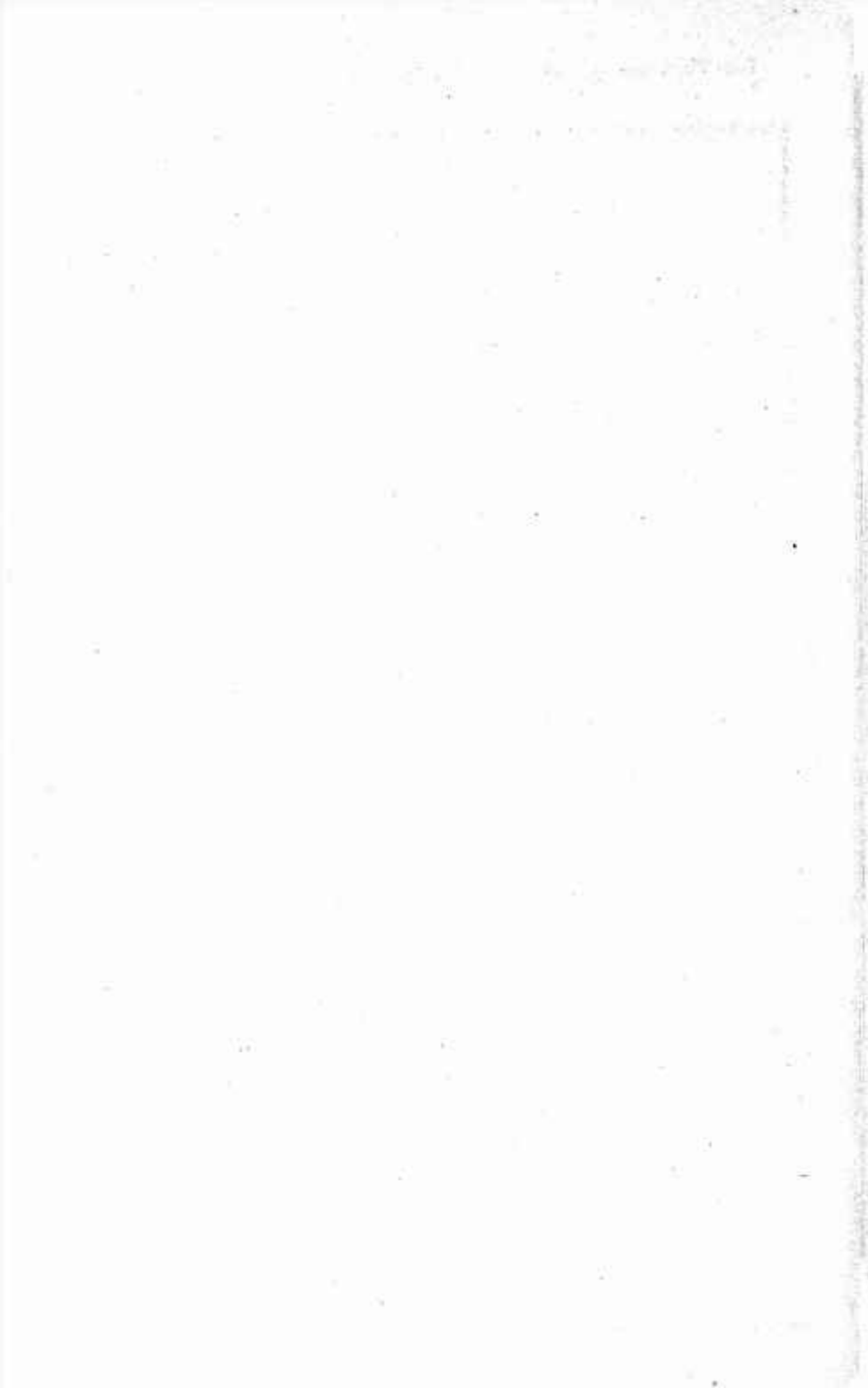
Quantity : 3000

Distributors:(a) **Mahfooz Book Agency**
Martin Road, Karachi
Ph# 4124286-4917823

(b) **Iftikhar Book Depot**
The Mall, Islampura.
Lahore.

Published By: IDARA-TARVEEJ-E-ULOOM-E-ISLAMIA
(Reg.) KARACHI.
Plot No:ST-19/9, Sector14-B,Shadman Town,
North Nazimabad,Karachi.
Phone (Off.): 021-4592816,021-4593658,
021-4592755,021-6902091
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Acknowledgement

Endeared Syed Ali Mohammad Naqvi (Alig) August son of an August father Syedul-ulema Syed Ali Naqi Al Naqvi known as Qibla "Naqqan Saheb" had undertaken to publish English Version of this book from Aligarh. While the translation was in progress I reached Aligarh after itinerating to Delhi, Azamgarh and Colcutta. Syed Ali Mohammad Naqvi for some reasons gave the translated portion and the remaining papers of the book to me and suggested that it was better if the remaining portion was translated in Karachi, the book published from Karachi and the Files of the composed manuscript then be sent to him for publishing from Aligarh also, thus on my return I brought the entire matter with me.

In Karachi Mr. Syed Ansar Husain Naqvi proved to be a associate of confidence who not only translated some of the remaining portion but also got the Quranic Ayats composed in Arabic Script and translated them into English. He at the same time got the Persian and Urdu Verses composed in Urdu script, versified them to make the book complete in all aspects and to keep its originality and eloquence maintained. Mr. Ansar Husain was in close contact with me for such advices which he deemed necessary to equipoise the two pans of the scale , that is, to match the English version with the original Book as much as possible.

I am grateful and thankful to both Syed Ali Muhammad Naqvi (Alig) and Mr. Syed Ansar Husain Naqvi with core of my heart. May God remunerate them for this noble work!

In my office Mr. Muhammad Yousuf and Mr. Ameer Abbas put their wholehearted and best efforts in completing the composing work for which I give my appreciation and extend my all good wishes to them.

I confidently hope that our small but sincere endeavour will meet assent of God Almighty who will acknowledge our prayer and supplications.

آمین یا اللہ العالمین۔

Ameen Ya Ilahi-Al-Aalameen.

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَا (سورة البقرة ١٨٦ آیت ١٨٦)

I will grant the Dua the "voice" inviting My attention, just call on Me.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ (سورة المؤمن ٣٠ آیت ٦٠)

Your Lord Says: Call unto Me, summon Me and I will answer you.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

Most humbly,

Syed Ali Akbar Rizvi.

DEDICATION

I with utmost humility and submissiveness am privileged to dedicate my this small but very sincere Endeavour to BIBI ZAINAB(s.a) the granddaughter of the Last Messenger of God Muhammad(pbuh) and Janab Khadija-tul-Kubra(s.a); dignified daughter of Hazrat Ali Murtaza(a.s) and Janab Fatima(s.a) the lady of Paradise; respected sister of Leaders of youths of Paradise Hazrat Imam Hasan(a.s) and Hazrat Imam Husain(a.s); honored wife of Janab Abdullah; endeared mother of Martyrs of Karbala Aun and Muhammad, and wish to have my devoted oblation acknowledged.

عاصی پہ یہ التفات مشکل تو نہیں
 لینا سند نجات مشکل تو نہیں
 نانا سے کہیں میری شفاعت کے لئے
 زینب کے لئے یہ بات مشکل تو نہیں
 (سید نصیر الدین نصیر)

I am sinner but devotee and crave for your attention
 Not Impossible to have forgiveness and salvation
 Bibi! kindly recommend to your Nana to look at me
 Heaven is possible but only with his intercession

(Syed Naseeruddin Naseer)

رحمت بے پناہ کے صدقے
 اعتماد نجات باقی ہے

I submit and resign to your grace and enormous compassion
 I am confident of my absolution may heaven be my destination

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful.

INTRODUCTION

اے کارساز قبلہ حاجات و کارہا
آغاز کردہ ام تو رسانی بہ انتہا

Of actions O Shaper!, of needs O Fulfiller!

Started I have, Thou art Accomplisher!

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ
رَبِّهِمْ يُرْزَقُونَ۔ (سورہ آل عمران ۳، آیت ۱۶۹)

Do not think of those who are killed in the way of Allah as dead. They are alive and receive sustenance from their Lord! (Surah Al-Imran3, Ayat 169)."

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ
(سورۃ البقرۃ ۲، آیت ۱۵۴)

Do not call those who are slain in the way of Allah as dead (they are not dead). They are alive but you have no conception of their life." (Surah Baqara2, Ayat 154).

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَ نَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ۔ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ۔ (سورۃ البقرۃ ۲، آیت ۱۵۵، ۱۵۶)

"And surely and certainly we will test you with fear and hunger and loss of wealth, life and loss of crop. Give the glad tidings to those who steadfast that when faced with misfortune they say. Verily we are of Allah and verily we have to return to Him. (Surah Baqara2 Ayat 155-156).

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

(سورة البقرة ٢، آیت ۲۰۷)

"Among the mankind is he who sells his life for the pleasure of Allah and verily Allah is compassionate to His bondmen". (Surah Baqara2 Ayat 207).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ

يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ۔ (سورة البقرة ٢، آیت ۲۱۸)

"Those who believed and those who migrated and strove in the way of Allah are they who hope for mercy of Allah, and Allah is forgiving, merciful. (Surah Baqara2. Ayat218).

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُطَمِّئُ لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا

نُطَمِّئُ لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ.

(سورة آل عمران ۳، آیت ۱۷۸)

"Do not let those who disbelieve imagine that Our giving them respite is good for them. We only give respite to them so that they may add up their sins and there is shameful doom for them" (Surah Ale Imran3, Ayat 178).

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ آسَاءُ وَالسَّوْءَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ
وَكَانُوا بِهَا يَسْتَهْزِءُونَ (سورة الروم ٣٠، آيت ١٠)

"Then evil was the end of those who committed evil by rejecting God's manifest signs and mocking them."

(Surah Al Rom 30-Ayat 10).

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ
وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ (سورة الاعراف ٤٤، آيت ١٨٢، ١٨٣)

"We shall gradually draw those who reject our signs to ruin them unalarmed. And We grant them a respite. Verily Our scheme is unfailingly strong."

(Surah Al Araf 7, Ayat 182-83).

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ
أَبْنَاءَنَا وَابْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ
ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

(سورة آل عمران ٣، آيت ٦١)

"And to him, who disputes with you therein after knowledge has come to you, say (O' Prophet) come! Let us summon our sons, and your sons and our women and your women, and then let us invoke and lay the curse of God upon liar!"

(Surah Ale-Imran 3, Ayat 61)

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِ
 لِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ
 بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّفَاقُ الْخَمِصِينَ وَاللَّهُ
 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ۔ (سورة الانفال ٨ آیت ٣١)

"And know (O believers) that whatever you acquire as a
 booty, fifth of it is for God, the Prophet, the (Prophet's) next of
 kin, the orphans, the needy and the wayfarers, if you believe
 in God and in what We revealed to Our Bondmen
 (Muhammad) on the Day of Distinction, when the two parties
 met; Allah Has power over all things."

(Surah Anfal-8, Ayat 41)

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا - إِنَّمَا
 نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا۔

(سورة الدھر ٦٧ آیت ٩٠)

"And they give away food out of love for Him to the
 needy, wretched man, the orphan, and the prisoner of war only
 for the sake of Allah, we seek no recompense nor thanks from
 you."

(Surah Al-Dahar 76, Ayat-8-9).

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ۔

(سورة الشوریٰ ٢٣ آیت ٢٣)

"Say (O Prophet)! 'I do not ask you for any reward for it
 save the love of my kins'."

(Surah Al-Shura 42, Ayat-23)

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا۔

(سورة الاحزاب ۳۳، آیت ۳۳)

"Allah wants to keep all sins away from you O Ahle Bayt!

and Allah may keep you as pure as you merit to be pure".

(Surah Al-Ahzab33-Ayat33)

إِنَّا آتَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحِرْ۔ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ۔

(سورة الكوثر ۱۰۸، آیت ۳، ۲، ۱)

"God revealed O' Prophet(pbuh)! We blessed you with

Kauthar, so offer Namaz and sacrifices, verily your enemy will have no posterity.(Surah AL Kauthar108,Ayat 1,2 & 3.)

The reason for quoting the above Ayats is to show that those who love Islam, for them material losses have no meaning, nor do physical hardships perturb them. They willingly suffer losses and gain the pleasure of Allah. The family of the Prophet can sacrifice their houses, accept martyrdom, but cannot accept oppression. They are forbearing and dependent on Allah in their piety. The best example is that of the prisoners of Karbala.

حیات جاوداں اسلام میں یوں ہی نہیں آئی

فدا کی ہیں بہت اُمول جانیں آلِ عمراں نے

The concept of Eternal Life in Islam is not in vain
precious lives of Aal-e-Imran have been sacrificed & slain.

The aim here is not to write the history of Karbala. The entire event, incidents, and Divine Decisions have already been covered in detail in my coming book "Nawasa-e-Nabi Hussain Ibne Ali(a.s)". Here we discuss the single and unique character of Bibi Zainab granddaughter of the Prophet of Islam, the daughter of Hazrat Ali(a.s) and Hazrat Bibi Fatima(s.a). It necessitates, therefore, to write the events of the night of the 10th Muharram because from there starts the saga of her sacrifices.

The above quoted Ayats are about faith and sacrifices the examples of which were set by the Ahle Bayt-e-Rasool in Karbala. People sacrifice their wealth to save their life while in Karbala they sacrificed their lives and wealth to save Islam. After the tragedy of Karbala Bibi Zainab set such an example of leadership from Karbala to Kufa, Kufa to Damascus and Damascus to Madina that she was called apostle of the revolution of Imam Hussain(a.s). The Ahle-Bayt for three days and nights went without food and water and offered most sincere sacrifice. This in short is the History of Karbala.

کشتگان خنجر تسلیم را
ہر زمان از غیب جانے دیگر است

Those who sacrifice their lives for Allah never die but always remain Alive in all ages receive sustenance from God in His whole Domain

Everything is finite in this world except the life of a martyr that has an extended life granted by Allah. The martyrs of Karbala are remembered every year and Allah willing will be remembered till eternity. This is the sign of a living nation. Those nations who do not remember their elders and leaders, history always forgets them.

تاریخ درس عبرت از گزشتگان است ☆

برائے تہذیب و اخلاق آئینہ گان است

What is history? It is source of learning from past "
People come and go but Allah's words always last.

☆ وَلَقَدْ أَرْسَلْنَا إِلَيْكُمْ آيَاتٍ مُّبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ

(سورة النور ۲۴، آیت ۲۴)

"And no doubt We have sent to you very clear signs and examples of such people.

(Surah Alnoor 24, Ayat 34)

میں لکھنا چاہتا ہوں مجھ کو رہنمائی دے

مرے خدا، مجھے تھوڑی سی روشنائی دے

O Allah! I wish to write more and more kindly be my Guide

Give more equipment to me that my pens on papers slide

With this I start my discourse on Bibi Zainab. I have written the simplified version of thoughts of the historians and scholars of the past on this subject so that people may read them and understand them easily. I hope my sisters and daughters in Islam make use of it. If some of them try to cast themselves in the mould of Bibi Zainab I will feel that I have succeeded in my endeavour. This book in fact has been written on the desire of our female folk. May Almighty Lord give us the enlightenment to follow the right path. Aameen.

والسلام علیکم ورحمۃ اللہ وبرکاتہ

Syed Ali Akbar Rizvi

Karachi.

25 March 2007

BIBI ZAINAB(s.a)

ادمیت کو ناز ہے جس پر
وہ تقدس مآب ہے زینب⁽¹⁾

Zainab is symbol of sanctity

A source of Pride for humanity

Hazrat Zainab was born on the 5th of Jamadiul Awwal in the 5th Hijrah a year after Imam Husain's(a.s) birth⁽²⁾. In the 7th Hijrah the Peace Treaty of Hudaibiah was signed and this ended the days of hardships of the Muslims and strengthened root of Islam. The Bani Hashim and the Sahaba congratulated the Prophet(pbu) and showered gifts. Blossoming of flower brought the hope of bearing fruits. Fruits came but what tyranny they faced I am wanting to write; May God help me to write; if my readers have tears in eyes they should let them drop as shedding tears lightens the grief; weeping and smiling are human nature⁽³⁾. A child at birth cries and the family smiles and laughs otherwise the family cries and is in grief. Here the newborn was the eldest of the endeared daughters. The younger was named Umme Kulsoom and both sisters were younger than Imam Hasan(a.s) and Imam Husain(a.s).

1) Zainab Comprises of two words "ZAIN" and "AB" which means embellishment of Father.

(2) According to some versions Bibi Zainab was born in 6th Hijra.

(3) And He is the one who makes a person laugh and cry.

(surah Al Najam 53, Ayat 43)

Hazrat Fatima(s.a) asked Hazrat Ali(a.s) to name her but he said he would rather wait for the Prophet(pbu) to return from his journey. Three days later the Prophet(pbu) returned and after hearing the news of the child's birth, came straight to his daughter's home. When he was asked to give her a name, he said he would rather wait for Allah to do so. Jibrael came and said⁽¹⁾ Allah sends his greeting to you and says that the child should be named "Zainab", so he named her "Zainab" and seventh day her "Aqiqah" was performed.

At this moment I recall Ayats 3 and 4 of Surah Najm (53).

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ -
(سورة النجم ١٥٣ آیت ٣، ٤)

The Prophet(pbu) does not utter any thing of his own but what he utters is revealed of God.

The Prophet(pbu) loved his daughter very much but he loved his grand children even more.

(1) Naming of the reverend personalities from God is not new as is evident from Ayat of Quran (i) I give you glad tiding that I bless you with a son with the name Yahya. (ii) As about Hazrat Essa who himself said my name is Messiah son of Muryam. (iii) About our prophet Jesus said " after me a messenger named Ahmed will come. (iv) Prophet(pbu) also changed the name of some of his Sahaba.

The Upbringing

Bibi Zainab(s.a) was born and brought up in a learned family. Her grandfather, the Prophet was the "City of knowledge" while her father Amirul Momineen was the "Gateway of knowledge". Her mother was the leader of all women in Paradise and she played the initial role of tutoring Bibi Zainab. Janab Raziqul Khairi writes in "Sayyeda Kee Beyti".

"She was full of sacrifice, wisdom, steadfastness, determination, truth, boldness, piety, worship, kindness and simplicity. This was in her blood and was due to the family's⁽¹⁾ environments in which she was born.

The Egyptian writer Dr. Ayesha binte Shati writes in "Batalatul Karbala".

"The grandmother of Bibi Zainab was Bibi Fatima binte Asad Ibne Hashim Ibne Abd Munaf who was the wife of Hazrat Abu Talib the paternal uncle of the Prophet. And she was the first Hashimi woman to be married to Hashmi man and this was the origin of Hashmi lineage. She was also one of the first women to believe in Islam and this is praise worthy".

(1) رکتے بکیرند از ہم نشین خدا گفت "کُونُوا مَعَ الصَّادِقِينَ"

As the birds of the same feather flock together, God revealed "always be with truthful people".

Before her death she made a "will" to the Prophet who accepted it and praised her for it. He loved her so much that after her death he gave his shirt for her shroud and lain himself in her grave before she was buried.

When people asked the reason for this he said that after Hazrat Abu Talib's death no one loved him as much as she loved. "I gave my shirt as her shroud so that she is given the raiments of Paradise and I have lain myself in her grave so that the stages of the grave become easy for her."

On the one side was this aunt who loved and reared him and on the other was 'Umme Jamil binte Harb' the wife of Abu Lahab who has been condemned in Surah Lahab. This woman used to bring and strew thorny scrub and shrub in the Prophet's (pbuh) path way and used to speak abusively to him. The great grandfather of Bibi Zainab, Janabe Abdul Muttalib was the host of Hajis in KABAHA. This was a legacy from his ancestors. Allah saved him from the threat of Abraha who came to destroy the KABAHA⁽¹⁾.

Bibi Zainab became the endeared icon of every woman's eyes in Madina because she was pious, noble and she spent her life in righteousness. In the early years of her life she was guided by great women like Ummul Baneen and Asma binte-

(1) Text from "Ballatul Karbala by Dr. Aeysha Binte Shati Misri.p-19.

'Umees (second wife of Hazrat Ali(a.s). who looked after her and gave her the respect she merited. This is the family that practised what the Prophet(pbuH) preached. We can learn from the speeches of Bibi Zainab that she was well versed in Qur'an, tafsir, literature and oratory and this was all due to the teachings of Hazrat Ali(a.s) at home⁽¹⁾.

"Bibi Zainab even in her childhood was regarded as reliable so far as knowledge was concerned and the girls of Madina often gathered in her house and she spent the time she could after household chores in teaching them. She was so elevated in her wisdom that no woman could be matched to her in Madina including those of the family of the Prophet(pbuH)⁽²⁾.

She was an expert in household work which she had learnt from her mother. She looked after her brothers like a mother so long as she was not married and when she went to her husband's house she took charge of the new household without any inconvenience.

(1) Syyeda ki Beti by Moulana Raziq-ul-Kheri.

(2) Syyeda ki Beti by Moulana Raziq-ul-Kheri.

Moulana Raziqul Khairi writes:

"She never kept any trash and useless thing in the house. She cooked per her requirement and when all her family had eaten she would give the remnant to the poor rather than keep it for the next meal. She was competent regarding money matter and would never overspend but helped the poor to her heart's content. Like her reverend mother she was not partial to rich food but would eat frugally and was grateful. When Abdullah Ibne Jaffar-e-Tayyar said that she was the best mistress of the house he was praising her for house management⁽¹⁾.

Yahya Mazani was the immediate neighbour of Hazrat Ali and he said that he never saw her strature nor ever heard her voice⁽²⁾.

The Prophet's_(pbuh) demise was in the 11th Hijrah and three months later Hazrat Fatima(s.a) left this world for her heavenly abode. Bibi Zainab(s.a) was surrounded by tragedies at the tender age of six. Her later life included the blood bath at Karbala but she was like a colossus rding the infirmities of life with a strong will. She was fifty-six years old at Karbala.

(1) Syyoda ki Beti by Moulana Raziq-ul-Kheri.

(2) For detail "Daira-e-Maarif Islamia Punjab University Lahore, Volume 10, Page 568 may be referred.

Dr. Ayesha binte Shati writes in "Batlatul Karbala" (the lion hearted lady of Karbala)

"Historians say that the events of Karbala about which the Prophet (pbuh) had foretold at her birth had become public."

The household of the Prophet knew about it fifty years before it actually occurred. Ahmed bin Hambal writes in his Sunan volume one.

"Jibrael had informed the Prophet (pbuh) about Karbala and gave him fistful of earth, which he in turn gave to Janabe Umme Salma saying, "when this earth turns into blood you would know that Husain has been martyred". Hazrat Umme Salma kept it in a glass bottle. On the day of Aashura (10th day of Muharram 61A.H) the earth turned into blood after the Imam's martyrdom. Only then did the people of Madina get the news.⁽¹⁾

A Strange Dream of Her Childhood

Bibi Zainab had a strange dream in her childhood in the last year of the Prophet's (pbuh) life when she was only a child of six. She narrated the dream to the Prophet (pbuh).

"I was standing all alone on a ridge in the desert. There came a storm with a strong wind raising dust and making it

(1) Dr. Ayesha Binte Shati Misri " Batlatul Karbala", (Page 20,21)

pitch dark. There was a tree near me, I caught hold of its trunk for shelter but the tree was uprooted. I then caught hold of a branch of the tree but that also broke. I caught hold of another but that broke too then I went to a jointed branch but that too broke, I was in great despair standing alone when my eyes opened".

The Prophet(pbuh) was very perturbed by this dream and he interpreted this dream as under:

"I am that uprooted tree and it means my death is very near. The first branch you caught was your mother the second, your father and the jointed branch, your brothers Hasan(a.s) and Husain(a.s).

This dream is about the tribulations that you will face after we all are gone but you will come out with flying colours as your steadfastness will always be remembered."

One day Bibi Zainab(s.a) was reciting some Ayats of the Qur'an and she asked her father Hazrat Ali(a.s) for explanation. Hazrat Ali referred to the event of Karbala and was very surprised when Bibi Zainab said "O' Baba! I knew about it from my mother(Fatima(s.a)) so that she could prepare me to face that day." Hazrat Ali became silent on hearing it and his heart throbbed in love for his daughter".⁽¹⁾

(1) Dr. Ayesha Binte Shati Misri "Battlatul Karbala", (Page 26)

Beginning of Tragedies

She was only six years old when hardships surrounded her.

HER GRANDFATHER'S DEMISE:

When Bibi Zainab was six years old the ever-loving Prophet (pbuh), her grandfather deserted this world forever. This was the first tragedy.

HER MOTHER'S DEMISE:

Bibi Zainab was still under the shock of losing her grandfather and her tears had not yet dried when her mother left this world pining for her father⁽¹⁾. The eyes that used to

(1) Hazrat Fatima(s.a) spent the days mourning after the demise of her father. All historians have recorded that she was never seen smiling after that tragedy nor she left her sick bed except when she visited her father's grave. When she visited the grave of the Prophet(pbuh) she would take a fistful of earth from it, smell it and rub it on her eyes and face and She loudly said, "For any one who smells the fragrance of the Prophet's(pbuh) grave, it would not make any difference if the person smells no other perfume ever in his life time". She also said that she was burdened with such hardships that if they were put on day it would turn into night. She became famous as one of the five great weepers with Hazrat Adam, Hazrat Nooh, Hazrat Yaqub and Hazrat Yahya. After her, her grandson Imam Zainul Abideen wept a lot. (quoted from Dr. Ayesha Shati Misri, book "Batlatul Karbala", page 120, 121).

follow Bibi Zainab lovingly became lifeless. Only Allah knows how her death effected Bibi Zainab. The worst thing to befall a child is the death of the mother especially for a girl of tender age because the love she has for her mother can not be narrated in words. She bore these tragedies stoically that she was called "Mother of Tragedies". Now, she prepared herself for Karbala and became steadfast to face the horrors of Ashura (10th Muharram 61 A.H, i.e. 681 A.D.), the hardships and the severity after Ashura. She endured all the tragedies in such manner that no example is found in the history. Had these tragedies fallen on a mountain they would have crumbled.

Bibi Zainab's Greatness

She cannot be compared with any woman in the Muslim world living then or later. This is true for all other Masumeen (Innocents) of the Prophet's (pbuh) family. The Panjatan (five Pious bodies) had tutored her, and the experiences of life's tragedies from childhood to maturity perfected her. For instance while the Prophet (pbuh) was alive people used to respect her but after his death her father went into seclusion to avoid being embroiled in controversies. When Hazrat Ali (a.s) became Khalifa time changed but after his death she was again surrounded by tragedies. Hazrat Ali (a.s) recorded in Nahjul Balagha "No person in this Ummah can be compared to the progeny of the Prophet (pbuh)."

Such was the personality of Bibi Zainab that She should not be compared with any woman except those of similar majestic status.

Dr. Ayesha binte shati Misri writes in her book "Batalatal Karbala": "Zainab(s.a) was as kind and compassionate as her mother, and was like her father in wisdom and piety. According to certain traditions she had a society of learning in which ladies used to come to her for religious instructions. These specialties elevated her among all women of her time. She was also called "Aqila Bani Hashim" and people used to learn Hadees from her. Ibne Abbas used to quote her as Aqila Zainab daughter of Hazrat Ali(a.s). She became so famous as Aqila that her children were called "Bani Aqila".

Consultation with her by her brothers

Her brothers used to give great importance to her views. She managed the household perfectly with the help of Janabe Fizza Nobia⁽¹⁾. She had stepped into her mother's

(1) Although Fizza Nobia was a maid of the lady of paradise but she enjoyed the status of a family member. Nob is located in the skirt of vast red mountain range in East Africa. This was the homeland of Janabe Fizza and with this reference she was known as "Fizza Nobia" there is a controversy about the time as when she arrived in Madina but it is generally said that her arrival in Madina was in 2nd or 3rd year after hijrat.

shoes. Her brothers though elder to her used to respect her. As she grew up she grew in prominence in her family. Her brothers used to seek her advice in all family matters and never took a step without consulting her. Imam Husain(a.s) consulted her even when he decided to migrate from Madina to Makkah and then from Makkah to Iraq. She was his mainstay even in Karbala. Her father Hazrat Ali(a.s) also took great interest in her upbringing and treated her with love and kindness. He had seen how the Prophet(pbuh) had trained his daughter (the lady of the Paradise) and the same splendour of the Prophet's training was beaming through in the upbringing of Bibi Zainab the daughter of Hazrat Ali(a.s). Impressions of training of childhood are just like the line etched on stone which is always distinct and reflects till the last days of life and it is rightly said:

الْعِلْمُ فِي الصَّغَرِ كَالنَّقْشِ فِي الْحَجَرِ

"Grooming of childhood is like a line etched on stone"

Bibi Zainab's character reflected this training throughout her life whether she was in her parents house or with her husband; whether it was Madina, Makkah, Kufa, Karbala or the Market place of Damascus. She never wavered anywhere. She was always willing to serve Allah and Islam. She remained a dignified personality in the court of Yazeed Bin Moaviya.

فقر، فخر است اگر فارغ از عالم باشد
 آنکه از خویش گزر کرد، چه اش غم باشد
 (امام ثننی)

*Poverty with contentment is a glory if no greed of gold
 One is fully contented because his life to God he sold*

After the death of Hazrat Fatima(s.a), Hazrat Ali(a.s) married Asma binte Aamees Khashemia⁽¹⁾, a woman of great character who played a vital role in Bibi Zainab's upbringing because she had seen the love the Prophet(pbuh) and Hazrat Ali(a.s) showered on this daughter. The progeny of Hazrat Ali and Fatima(s.a) is called the progeny of the Prophet(pbuh). None of his three sons survived so Hazrat Fatima(s.a) was his only daughter and heir.

(1) For the details about this respected women, the book "Nawasa-e- Nabi Husain ibne Ali" of Syed Ali Akbar Rizvi may be referred.

Marriage of Bibi Zainab With Hazrat Abdullah

The girls in their parent's house are brought up with the objective that they have to go to the house of someone else. Their actual house is the house of their husbands of which they are heiress. They are born and brought up in their parents house and the parents are just as their guardians. When Bibi Zainab came to her age of marriage, suits for marriage started coming. Hazrat Abdullah Bin Jaffar-e-Tyyar was one of the suitors of "Sani-e-Zahra". Abdullah Bin Jaffar-e-Tayyar had ingress and egress into Hazrat Ali's house because Hazrat Ali(a.s) was his guardian after the prophet(pbuh). Abdullah and his brother were under the rearing of Hazrat Ali(a.s) who very well knew their conduct. A number of Bani Hashim & Quraish people urged for marriage with Bibi Zainab but Abdullah was considered the best.

Hazrat Abdullah submitted his offer for her hand through a messenger. Hazrat Ali(a.s)⁽¹⁾ was pleased, he rejected all other suitors and married his daughter Zainab to Abdullah son

(1) After the martyrdom of Hazrat Jaffar-o-Tayyar, the prophet(pbuh) had taken his children under his support and responsibility.

of his elder brother Hazrat Jaffar-e-Tayyar⁽¹⁾ and the cousin of the Prophet(pbuḥ).

The preparation for the marriage was similar to the marriage of Hazrat Fatima(s.a). She got the same dowry and the Meher of 500 Dirhams was also the same. This marriage, which took place in 16th Hijrah, reflected the Sunnah of the Prophet(pbuḥ) on his daughter's wedding.

The Children of Hazrat Abdullah

He had five children from Bibi Zainab, four sons, Ali, Aun, Muhammad, Abbas and a daughter Umme Kulsoom. Aun and Muhammad came with Bibi Zainab to Karbala at the age of nine and ten respectively and she set an example to the world by sacrificing both of them on Islam and her brother.

The family lineage continued from the other sons. According to Shaikh Muhammad Abbas Qummi, Abdullah bin Jaffar-e-Tayyar had twenty sons from different wives. Where as mother of five children Ali, Aun, Akbar, Muhammad, Abbas and Umme Kulsoom's mother was Bibi Zainab the daughter of Hazrat Ali(a.s). The Progeny of Abdullah's son Ali's continued and was later known as Zainabi⁽²⁾.

(1) Hazrat Ali had heard the Prophet (pbuḥ) which he had said about the kins of Ali and Jaffar that "our daughters are for our sons and our sons for our daughters and that is how Bibi Zainab, daughter of Hazrat Ali was wedded to Abdullah son of Jaffar-e-Tayyar and Zainab ṣughra (Umme Kulsoom) was wedded to Aun son of Jaffar-e-Tayyar.

(2) Daira-e-maarif Islamiya Punjab University page. 568-570., vol.10

Abdullah bin Jaffar-e-Tayyar

As has been written earlier Janabe Abdullah the husband of Bibi Zainab was son of Hazrat Jaffar who migrated to Ethiopia in the fifth year of the Besat (Hazrat Muhammad (pbuh) declared his prophet-hood). He had apprised the Ruler of Ethiopia of the tenets of Islam by reciting the Qur'an modulately⁽¹⁾. The Emperor gave permission to the emigrants to stay and trade there and said to them, "live in peace and whosoever says evil of you shall be

(1) Muslims refugees in Ethiopia nominated Jaffar Ibne Abutalib their leader and sent him to the court of the Ruler as their representative. Jaffar Ibne Abutalib apprised there the situation of Makkah, and said that God was kind enough on them and seeing their conditions sent a prophet. That prophet taught them as to how to pray God, called him towards piety and truth, asked them to hate idol worship. On being asked by the ruler whether his prophet ever told them any message of God revealed on him, Hazrat Jaffar recited one to forty Aayat of Surah Maryam, the king listened to the Ayats attentively and he was highly impressed and was convinced that Islam also was a religion like Christianity. The King rejected the request of idolaters and granted permission to Jaffar and his companions to settle in Ethiopia. For further detail "Tareekhe Islam ka Safar" Written by Syed Ali Akbar Rizvi, may be seen.

punished" he repeated it three times. In Ethiopia three sons were blessed to him, Abdullah, Aun and Muhammad, Abdullah was the eldest.⁽¹⁾

Hazrat Jaffar-e-Tayyar

He was appointed by the Prophet^(pbuh) the Deputy Commander for the battle of Mota and he took the command after martyrdom of Zaid bin Harisah. He holding the hoisting Flag with his hands kept fighting bravely when the enemies sheared his right hand, he took the Flag in his left hand which also was sheared off and then he held the Flag with his arms pressing with chest and in the same position he was martyred. Allah gave him both the hands in Paradise and titled him as "Tayyar"(The Flier). The purpose here is not to write his biography but just a few lines. For details about Hazrat Jaffar-e-Tayyar "Tareekh-e-Islam Ka Safar" by Syed Ali Akbar Rizvi, may be seen.

His wife's name was Asma binte Aamees Khashemia and the eldest son from her was Hazrat Abdullah husband of Bibi Zainab. Janabe Asma after the death of Hazrat Jaffar was married to Hazrat AbuBakr the first caliph. When Hazrat

(1) During stay in Ethiopia the king was so much influenced by Hazrat Jaffar that he also named his new born son as Abdullah on the name of Hazrat Jaffar's son and gave the child to Asma Binte Aamees for bringing up.

AbuBakr died she married Hazrat Ali, and with her were her son Muhammad bin Abi Bakr and a daughter Umme Kulsoom⁽¹⁾. Both these children were raised in Hazrat Ali's household. Hazrat Ali(a.s.) made Muhammad bin AbiBakr the Governor of Egypt, who was killed by Umrou bin Aas and Moaviya bin Hadeej Kandi. His killing was treacherous as on the orders of Moaviya bin Abu Sufiyan he was burnt after being packed and sewn within hide of a dead ass. Before this he had taken part in the battle of "Jamal" from Hazrat Ali's side. (against his sister Ayesha binte Abubakr.)

It is desirable to write about life of Janabe Abdullah in short for the readers to readily connect wherever Janabe Abdullahs reference is made.

Abdullah bin Jaffar bin Abu Talib was the nephew of Hazrat Ali(a.s.). His father Hazrat Jaffar-e-Tayyar immediately after declaration of "Nabuwat" had embraced Islam. When the emigrants returned from Ethiopia Hazrat Jaffar also came back with his family and the Prophet(pbuH) was very pleased to see him.

(1) She was the same Umme Kulsoom who was daughter of Hazrat Abu-Bakr and was adopted by Hazrat Ali. According to some quotations she was married to Hazrat Umer which was interpreted in a wrong manner.

Muhammad bin AbuBakr⁽¹⁾ was the step brother of Hazrat Abdullah Bin Jaffar-e-Tayyâr. Hazrat Ali(a.s) trusted Muhammad very much and he reciprocated this trust with complete loyalty. Hazrat Abdullah was very famous as a philanthropist and was called "Bahrul Joud" an ocean of charity. He was regarded as one of the richest people in Madina. On the death of Jaffar the Prophet (pbuh) had put his hand on the orphan's head and said "Abdullah resembles me⁽²⁾ in character". He held Abdullah's right hand and then prayed, "May God bless the Progeny of Jaffar with noble children and may Abdullah flourish in trade". "The Prophet also said that he was their guardian in this world and the world hereafter".⁽³⁾

اللهم اخلص جعفر في اهله وبارك لعبدالله في صفقة يمينه۔
انا وليهم في الدنيا والاخرة.

This prayer was granted and Abdullah not only became very wealthy but his popularity as philanthropist was also proverbial.

(1) Details may be seen in "Tareekhe Islam Ka Safar", By syed Ali Akbar Rizvi.

(2) Ibne Hajar says that he resembled the prophet and quotes the following saying. "Abdullah is like me in Virtues and qualities" (Al-Asaba, Vol.3, page 49)

(3) Al Asaba Ibne Hajar Vol.III, page 49 Quoted from "Battlatul Karbala" by Dr. Ayesha Binte Shati Misri, Page 40.

Though Janabe Abdullah did not take much interest in the affairs of the Banu Umayya he was not ignorant about all what was happening which is testified by his stay and acquisition of property and residence in Syria. He was an official of the Khilafat in the days of Khalifa Hazrat Umer and Hazrat Usman. It is learnt that he was the Deputy Commander to Janabe Abu Obaida Jarrah in the Egyptian campaign. He was present in the Army's Defence against the Romans.

During khilafat of Hazrat Ali(a.s) he was Commander in the battle of "Siffeen". He was a brave person never fearing death and for this reason Hazrat Ali(a.s) on many occasions entrusted him as commander of the Army. There is no doubt in this that after the martyrdom of Hazrat Ali(a.s), Hazrat Abdullah remained amenable to Hazrat Imam Hasan(a.s) and Hazrat Imam Husain(a.s) in all respect.

The extent of his dedication and amenableness to Imam Husain(a.s) may be seen from the following:

"When Janabe Abdullah heard of the martyrdom of his sons Aun and Muhammad in Karbala he did not mourn them and mourned only for Imam Husain(a.s)". He said "I can bear the loss of the two sons because in their loyalty they sacrificed their lives on Islam. I am grateful for it and I thank God that in my absence and my inability to do so my sons received the honour of martyrdom".

The Reason for His Absence in Karbala

Despite so much love and devotion Hazrat Abdullah had with Imam Husain(a.s) his absence in Karbala is said to be due to various reasons yet none of the reasons was inadvertent. It is said that It was because he had lost his sight and could not bear the rigors of the journey and war.

When Imam Husain(a.s) decided to leave Madina Bibi Zainab came to Janabe Abdullah and asked his permission to join her brother.

He replied "O' my virtuous companion of life! had I not been so afflicted I would have gone myself and served him". After this he uttered such words which show his majesty and greatness rather it was accomplishment of hopes of Bibi Zainab. He added "Will you accept that our dearest sons Aun and Muhammad too may go on this journey?"

This was the voice of heart of Bibi Zainab coming through Janabe Abdullah. She very happily and readily agreed to this⁽¹⁾. She took leave from her majestic and dignified husband and reached Imam Husain(a.s) with her two sons Aun and Muhammad.

(1) Zainab Zainab Hai * Compiled By M.Sadiq

Hazrat Abdullah fully knew that Imam Husain(a.s) will start his journey from Makkah. When people of Madina got to know about it, they came to Hazrat Abdullah to request him to try to stop Imam from this journey. Hazrat Abdullah then wrote a letter to Imam.

Letter of Hazrat Abdullah to Hazrat Imam Husain(a.s)

"I put you on the oath of Allah not to leave Makkah. I fear your decision and fear that you and your family may be put to sword. The earth will be devoid of the guiding light if you are slain. You are Ameerul Momineen and the beacon of guidance for the Ummah. Do not make haste in going to Iraq. I will ensure your lives from Yazid and the elders of Banu Omayya.Wassalam."

The other story is that he met Imam Husain(a.s) at Taneem near Makkah and requested him to desist from going to Iraq and when he saw Imam determined, he wanted to accompany Imam but despite his desire to join Imam he could not do so because he was partially blind and he sent his wife and two sons Aun and Muhammad with the Imam.

The Death of Hazrat Abdullah

Waqdi says that he died in 80 or 90 Hijrah when he was 90 years old. It was when Abdul Malik bin Marwan was the Khalifa. He lived till eighteen years after Bibi Zainab's death and was buried in Jannatul Baqi.

Imam Husain(a.s) left for Karbala⁽¹⁾, reached there on 2nd of Muhurram in 61 Hijrah and camped there⁽²⁾.

(1) Left Madina on 28th Rajab 60 Hijra arrived in Makkah on 30th Shabaan 60 Hijra, for some reason converted Hajj into Umra and left for Iraq on 7th or 8th Zilhijja 60 Hijra. For detail "Nawasae Nabi Husain Ibne Ali" may be referred.

(2) For detail "Nawasae Nabi Husain Ibne Ali" by syed Ali Akber Rizvi.

ARRIVAL OF CARAVAN-E-HUSAINI IN KARBALA AND MARTYRDOM

Now I would like to present before you the evening of the 10th Muhurram and I start with the Fajr Azan but I do not want to write the details about the events of the Ashura.⁽¹⁾

The 18 years old son of Imam Husain(a.s), Ali Akbar called Azan for Fajr Prayer of 10th Muharram 61 Hijra and the battle started. By the time of Asr the whole family of Imam Husain(a.s) had been subjected to oppression with the martyrdom of all male Members except the oppressed Imam, his two sons one suckling Ali Asghar and one sick Zainul Abedin, hungry and thirsty for three days and nights were there on burning sand⁽²⁾ of Karbala. The Imam could not send his elder son (Ali Zainul Abedin) because he was very sick

(1) For detail "Nawasae Nabi Husain Ibne Ali" By Syed Ali Akbar Rizvi.

(2) That night of Karbala that dreadful darkness

That lives of devotees under death's harshness.

That thirsty God's soldiers [☆] urging to die

That a sister gazing Husain with tears in eye

☆ دشمنان چون ریگ صحرا لا تعد دوستان او بہ یزدان ہم عدد

Their enemies countless like sand in desert their friends were

Only 72 which is constituent of YAZDAN as per Numerology.

and was in a state of swoon. This was the will of Allah that one individual of prophet's family be alive for the continuity of lineage of the Prophet(pbuH). And to prove the authenticity of Ayats of Surah Al Kauthar.

إِنَّا عَظَمْنَا الْكَوْثَرَ فَمَنْ لِرَبِّكَ وَانْحَرْ۔ إِنَّ شَانِكَ هُوَ الْآبَتَر

"God revealed O Prophet(pbuH)! I have blessed you Kauthar, so you keep praying for your Lord and offer sacrifices. Surely your enemy (and not you) will have no posterity. (Surah Al Kauthar 108, Ayats 1, 2 & 3.)

Abdul Aziz Sayyidal Ahal writes in his book "Imam Zainul Abedin" page 32 (translated by Abdul Samad Sarim Al Azhari)

"It was only Ali Ibnal Husain(a.s) who reached Madina alive. He had no protection but Allah, and he lived though they wanted to kill him too. Ibne Ziyad and his cohorts were upset how he escaped death. The enemy had been blinded towards him. He survived and the world came to realize that it was the sign of Allah ⁽¹⁾ and his benefaction.

With the martyrdom of Husain(a.s) the first part of God's "will" was completed and what ever was destined for Imam

چوں یاد آورم روز خون حسین (1) شود پشتم از رخ خون حسین

Recalling martyrdom of Husain with grief I am in a state of swoon
My waist breaks in agony and body bends like Arabic letter "Noon"

(Naseer Chilasi)

Husain(a.s) came to an end⁽¹⁾.

The sunset on the 10th of Muhurram 61th Hijra saw a battlefield soaked with blood and the scattered remains of the bodies of the progeny of the Prophet(pbuH).

The day passed, moon appeared and threw weak rays of light on the earth in which Bibi Zainab(s.a) gathered the surviving children and ladies whose guardians were martyred and consoled them. O' God! You are great but how "valiant" was Bibi Zainab(s.a).

A little distance away Umer bin Saad was counting the heads of the martyrs. The tents of the Imam were looted and set on fire. The battle field of Karbala was full of smoke adding to the darknes of Sham-e-Ghariban.

Bibi Zainab looksed at the scene and thanked Allah. She saw the prediction of the Prophet(pbuH) came true. She will always be remembered as the "lion hearted lady of Karbala". O' Bibi Zainab! Your name will remain alive and refulgent till eternity.

(١) يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ - ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً - فَادْخُلِي فِي عِبَادِي
(سورة الفجر ٨٩، آیت ٢٧، ٢٨، ٢٩، ٣٠) وَأَدْخُلِي جَنَّتِي

O Fully contented self! revert to me your Creator so much happy with you as you are with Him. Associate yourself in my pious servants and enter in to my paradise". Surah Al fajr (89) Ayat 27 to 30.

Beginning of Jihad of Bibi Zainab

قافلہ کر بلا سے چل نکلا
زینب اب امتحان میں آئی

*The Caravan of oppressed ladies, children and sick Abid for Kufa departed
And the test of endurance, courage and strength of Bibi Zainab started*

The first night after the martyrdom of Imam Husain(a.s) was horrible and severe. Enemies were all around. There was no friend nor sympathizer. In this dreadful night the Valiant daughter of Ali(a.s) had taken a broken spear in her hand and was patrolling around the burnt tents of the ladies and children of the Prophet's household. After the martyrdom of Imam Husain(a.s) Bibi Zainab(s.a) had to shoulder great responsibility⁽¹⁾

The night passed and in the morning Bibi Zainab and the whole family of the Prophet was chained like prisoners and taken to Kufa to present them before the tyrant Ibne Ziyad.

(1) مِنَ الْمُشْرُوعِينَ رَجُلٌ صَلَّى مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَبِئْسَ مَا كَفَىٰ نَجْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا (سورة الاحزاب ٢٣، آیت ٢٣)

* Amongst those who have faith in God are some such people who accomplished what covenant they had made to God and in them are some who paid their vows by death (in battle field) and some are waiting but none altered his commitment" (Surah Al Ahzab(33), Ayat 23.)

When Bibi Zainab had come to Karbala, the whole family was together, now all were slain. This was a great trial as the Qur'an had declared (Surah Al Baqara2: Ayat155,156)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْثَمَرَاتِ وَبَشِيرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ
قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ (سورة البقرة آیت ۱۵۵، ۱۵۶)

"And I will and will without fail test you with fear, hunger, wealth, your lives and loss of fruits (children) or any of these; let those have the glad tiding, who have patience and endurance in the event of any of the above calamities befalling on them they unhesitantly would say that they are of Allah and have to return to Him".

The patience of Bibi Zainab(s.a) in these trying circumstances was exemplary. Allama Rashidul Khairi has depicted the dreadful scene as follows:

"At the time when Asr Prayer was going on in the mosque the trumpets of victory were sounded in the army of Yazid. Imam Husain(a.s) and his companions were slain and the tents of the ladies of Prophet's household were set on fire."

PROPHET'S HOUSEHOLD TAKEN TO KUFA

When the caravan of the holy prisoners of Ahle Bayt was about to leave Karbala on 11th Muharram 61 Hijra, Bibi Zainab threw a last glance on the unburied bodies of the martyrs. Among them was his beloved brother and young sons. She saw that her brother's body was without shroud. She turned towards the direction of the grave of Prophet Mohammad(pbuh) and said:

"O' Grandfather! These are your so-called followers who have martyred your beloved grandson. One who was so loved by you is lying on the hot sand of Karbala. His sacred head has been brutally severed and elevated on spearpoint. O' Grandfather! These cruel people of shameless lineage have trodden the flower-like delicate bodies by the hoofs of horses.

O' Grandfather! We are helpless in the land of strangers. We are taken captive by transgressors and sinners and are leaving behind our dear ones alone.

O' Grandfather! please be witness to our humility, helplessness and incarceration".

Arms of sisters and daughters of Imam and other Ahle-Bayt were enchained and ailing Abid(a.s) was handcuffed.

shackled and slavery thorny iron collar was put around his neck. They were put to ride on bare back of camels. It was height of tyranny that their veils were stripped off and they were bare headed. Above all the Caravan was routed through the "Maqtal" to put them to extreme shock. Did the oppressors forget that they are household of the Holy prophet(spbuh)? They were full of patience, looked only towards Allah and always thanked Him. This scene has been very pathetically described by Allama Rashid-ul-Khairi on page 261 of his book "Syyada ka Lal".

"When The caravan of prisoners marched towards Kufa, the daughters and daughter in-laws of Ali and ailing Abid were on the first camel leading the Caravan. This was a Heart-breaking scene. Ailing Abid was in a state of swoon. His mother and aunt were taking care of him but he was uttering only Husain! Husain!"

The desert of Karbala was shedding tears on despondency of its guests, the moon was gloomy and the stars were wailing and crying on the scene. Umar Saad, Shimr and Khuli enjoying the moonlight camped at a place and tightened the security to ensure that the prisoners would not flee. Night was the same, earth and sky were the same but greed of Umer Saad, Shimr and Khuli was full of hopes and expectations. Gradually the night disappeared, day about

to dawn and the reverberation of Azan, by ailing Abid(a.s) broke through howling wilderness. Those three were reveling and laughing and on this side the Ahle Bayt offered their Fajr Prayer.

Darkness of night was gradually fading and the sun peeping through the jungle, breeze was cool, birds were wobbling and chirping and suddenly there was again an echo in the forest, it was Bibi Zainab(s.a) addressing God after her prayer:

"The First night without Husain(a.s) passed and how it shattered us, You know O' God! Only You know. The earth was stinging us like snake, the sky breaking over us like mountain, we would have preferred death on our such condition but the death was also beyond our reach.

It was for the first time in life that we are submitting ourselves to you for prayer in such a way that we are cursing ourselves. We have no water for "Wazu", no earth for "Tayammum", heads and hands are enchained, we can neither bowdown for "Rukoo" nor for "Sajda".

O' God! our prayers are no good but as "Qaza" but we offered 'fajr' Prayer and if you acknowledge! You are kind and forgiving to Your servants".

Hearing Bibi Zainab's prayers to God Umer Saad came near and said that he could have loosened the chain if she

had so desired to offer prayers as for prayer this is a lame excuse. Bibi Zainab said to him "the excuse was given to Allah who was fully aware of our intentions and He is aware of your intentions also. Our bodies have turned blue by tightness of the cord fastened around us. Listen O' Umer Saad! It is time of shame for you. I have seen by putting my head on Abid's neck that he was burning with high fever, I know that there is complete void of faith and justice in Yazid's empire, that shameless person like Ibne Ziyad & cruel like you are his executives. You may see and touch my nephew as to how he was burning with high fever. O' sinful person! Even jews do not consider it proper to offer sacrifice of sick sheep but you have imprisoned grandson of Prophet Muhammad(pbuh). Banu Fatima are no more, their only one representative Abid is left whom you are taking with you to Yazid's Altar. Umer Saad, Shimr and Khul! You vet your doings from eyes of faith and wait for the day about which our grandfather Muhammad(pbuh) has already told through Book of God and that day is the day of judgement".

Imam Zainul Abedin(a.s) said to Bibi Zainab(s.a) that what was to happen has happened and it was not useful to talk over more on it. Of course we desire one favour from Umar Saad to handover my father's head which was in our sight for whole night. If he acceded to our request we would happily go

to the court of Ibne Ziyad. There could be no other person more unfortunate than us that we are fastened so tightly that we can not move even an inch. If we say to loosen the coil fastening us we are sinners, if we desire to take us to my fathers head we are guilty. But we would request to give to us my father's head and I would happily go to Yazid's court with the head hugging with my chest close to my heart.

Khuli replied that Imam Zainul Aabedin(a.s) was sick and would die before reaching Damascus. Khuli further said that he was more restless for reward in lieu of the head than they are for it. Khuli said to the Imam that the head could be delivered to him on the condition that he knocks the head with his feet. The ailing Imam had no answer to Khuli's meanness but to keep silent which prevailed on the face of Bibi Zainab(s.a), Bibi Umme Kulsoom and all Ahle Bayt. But Janabe Muslim's faintly could not tolerate this and his daughter said to Khuli to stop nonsense lest the earth would crack and swallow him; The head on the spear was even now the ruler of this world and the world hereafter.

The Prophet(pbuh) faced unbearable tortures for Islam; if he had desired, God would have brought the world to end, Ali Murtaza(a.s) gave sweet and soothing drinks to his murderer and said that after his death only one strike of sword be given to Ibne Muljim in return to his one blow to him(Hazrat

Ali(a.s)). Imam Husain(a.s) scarified his whole family in the way of righteousness, dug grave with his sword for his six months infant Ali Asghar and buried him, this is called the "contented self and soul"; can the world show any such example? In the forth coming days what hardships will be faced by the Ahle Bayt was all in the knowledge of Imam Husain(a.s) through his grandfather, the Prophet(pbuh). He was an icon of steadfastness and never cursed⁽¹⁾ his enemies.

شہادت ہے مطلوب و مقصود مومن
نہ مال غنیمت نہ کشور کشائی
(اقبال)

*Urge and ultimate goal of Momin is Martyrdom which he always aspires
Momin has no greed for booty and conquest of country he never desires*

Imam Zainul Abedin(a.s) also followed the right path. Bibi Zainab(s.a) was his father's sister and was most respected. Imam Zainul Abedin(a.s) was the Imam of the time after the martyrdom of his father. Both nephew and the Aunt cared for each other's status and the Caravan proceeded.

(1) سب جل کے خاک ہوں جو ابھی بد دعا کروں پر اُنت نبیؐ ہے بجز صبر کیا کروں

Imam Hussain(a.s)said that if he cursed everything would turn to ash they are so-called Nana's followers so I am patient and not rash

امت کا سنیئے تو ڈبویا نہیں جاتا فرزندوں کو کھویا نہیں کھویا نہیں جاتا

I am afflicted with grief, shattered and shocked on loss of my dear ones

But I can not cause ravage to grandfather's followers nor curse them even once
(Meer Anis)

What a vicissitude that in the recent past Angels took permission for entry in the house of the Prophet (pbuh) and now the Ahle Bayt of the same Prophet were taken captive. Curse be on such Muslims who on one side recite "KALIMA" of Muhammad(pbuh) and on the other take Ahle Bayt to Kufa for disgracing and insulting them. It was the same Kufa which was capital of whole Muslim world.

Imam Zainul Abedin(a.s) was sick and he was so sick that he remained in the state of swoon most of the time. He was still sick but sometimes for a short while only he recovered from that condition. Now God was to test the perseverance of Imam Zainul Abeidin(a.s) and Bibi Zainab(s.a). In foregoing pages will be mentioned the details of these tests and it will be seen that how the Ahle Bayt defended the Truth and fearlessly stood against the tyrants and raised slogan of Truth.

متاع لوح و قلم چھن گئی تو کیا غم ہے
کہ خون دل میں ڈبولی ہیں انگلیاں میں نے
(فیض)

*Wrest of sources of writing (Pen and Paper) does not matter
Fingers dipped in my bleeding heart are my pen, ink and paper.*

Tussle in good and evil from origin of the universe is still going on. Prophets(pbuh) underwent severe tests. Starting from

Hazrat Adam one can see, Hazrat Nooh, Hazrat Ibrahim, Hazrat Yahya, Hazrat Musa, Hazrat Ayub, Hazrat Yunus and all others who fought against evils and were put to tough tests. We can see our Prophet Muhammad(pbuh) who was put to extreme suffering and he himself says that "no messenger of God was put to so much torture as I suffered".

مَا أُودِيَ نَبِيٌّ كَمَا أُودِيْتُ

[Detail of the hardship befell on our Prophet(pbuh) in Makkah and Taif can be read in "Tareekh-e-Islam ka Safar".by Syed Ali Akbar Rizvi].

Besides these Messengers and Prophets there have been a number of good and God fearing people who have successfully passed through tough tests but what happened to our oppressed Imam is not to be found in history.

ستیزہ کار رہا ہے ازل سے تا امروز
چراغِ مصطفویٰ سے شرارِ بولہبی
(علامہ اقبال)

Lamps Impart light, illuminate the world in dark
Evil like Bulahab make incendiary from its spark

کے خبر تھی کہ لے کر چراغِ مصطفویٰ
جہاں میں آگ لگاتی پھرے گی بولہبی
(جیل مظہری)

Who knew the light lamps of Muhammad(pbuh) shower
Till date Bulahab misuse them to make evil's tower

But there have always been such noble, high character and good hearted people who were ready to sacrifice their lives for Truth.

After our last Prophet (pbuh) the kins of his family considered⁽¹⁾ "Martyrdom more relishing than milk and more sweet than honey" and have made their names indelible on the pages of history for all time to come. The example of events of Karbala has never been seen earlier nor be seen in the ages to come. Why it is so? It is only because those who sacrificed their lives in Karbala belonged to the household of the last Prophet Muhammad (pbuh).

ہرگز نمیرد آں کہ دلش زندہ شد بعشق

ثبت است بر جریدہ عالم دوام ما

(حافظ)

Love has to last forever and it can never die
Love is immortal, living or in grave lovers lie
Passion for love from all sides gleams through
No doubt eternity of lover's life for all time is true

(1) Shimr remained and will always remain a symbol of brutality
Husain's Martyrdom stands for piety, firmness and perpetuity

Umar Ibne Saad⁽¹⁾ had dead bodies of his army buried but left the bodies of the martyrs lying as they were. As per Ibne Aseer, Umer Ibne Saad halted in Karbala for two days which shows that his army had suffered heavy casualties.

(1) Umer Ibne Saad is son of Hazrat Saad bin Abi Waqas; Saad bin Waqas was a very devoted Sahabi of his time. Irony of fate that Umar the son of the same Saad tyrannized the family of the Prophet (pbuh). It is said that he did all this due to fear of Obaidullah Ibne Ziyad the Governor of Kufa and Basra. For protection of his wife and children, as he said Umer Ibne Saad martyred Prophet's (pbuh) grandson Imam Husain(a.s) and his devoted companions, took reverend ladies of Ahle Bayt captive and forgot the honour and dignity of Prophet's family. When a man becomes materialist he forgets the dooms day and becomes the fuel of hell. The oppressed goes straight to heaven and the oppressor is hurled into hell. It is just a very lame excuse of Ibne Saad that he did all this to protect his family. There was no justification of disrespecting the dead bodies of Prophet's kins & tyrannizing the captives of Karbala. Order of Ibne Ziyad for slaying Husain(a.s) and his companions was already obeyed. The cruelty after the martyrdom was for material gain, personal hatred and to please the ruler of Syria.

They left Karbala on 11th of Muharram 61 Hijra. Apparently Prophet's family was belittled but in fact God dignified them and elevated their status. The apparent insult in the world carries no meaning; God fearing and his endeared servants passed their lives comfortably against odds, just like flowers flourish and blossom amidst thorns and why it should not be so as in the Husaini Caravan were the kins of Prophet of Islam the most eminent messenger of God who himself had said that:

”عَلِيٌّ قَسِيمُ النَّارِ وَالْجَنَّةِ، فَاطِمَةُ خَاتُونِ جَنَّةٍ وَالْحَسَنُ وَالْحُسَيْنُ سَيِّدَا الشَّبَابِ أَهْلُ الْجَنَّةِ“

"Ali(a.s) is distributor of heaven & hell, Fatima(s.a) Lady of the Paradise and Hasan(a.s) and Husain(a.s) Leaders of the youths of Paradise"

Syrians had the ultimate desire to extinguish the symbols of "Divine Light" for ever.

چراغے را کہ ایزد بر فروزد
کے گرہ پ کند، ریش بسوزد

Those trying to extinguish divine lamp are marred
Will go to hell with their faces and beard charred

But they did not know that those who try to extinguish divine light have their faces charred or one can say:

نورِ خدا ہے کفر کی حرکت پہ خندہ زن
پھونکوں سے یہ چراغ بجھایا نہ جائے گا

Light Canded by God illuminates the world

One trying to put it out is ruined and hurled.

Those who boasted on the so-called victory were subjected to admonition as when Bani Abbas came to power, Banu Umayya symbolized the following Verse:

دیکھنا کل ٹھوکریں کھاتے پھریں گے ان کے سر
آج نخوت سے زمیں پر جو قدم رکھتے نہیں

*Tomorrow heads of cruel and conceited people will roll like football
History is witness of their past and it is true, Pride must have a fall*

Details about Banu Umayya may be referred to in the book "Nawasa-e-Nabi Husain Ibne Ali(a.s) by S.Ali Akbar Rizvi"

Distance from Karbala to Kufa now-a-days directly is 75 Kilometers. But Yazid's army took the Caravan through circuitous and unfamiliar routes to lengthen the journey and to put Ahle Bayt to increased fatigue and torture.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِيهِمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُؤْتِيهِمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ (سورة آل عمران ۳ آیت ۱۷۸)

"The infidels should not misconceive that the respite We give them is better for them. We do so for the reason that they keep adding up their sins and ultimately they will face contemptible divine punishment." (Surfah Aley-Imran 3, Ayat 178)

From the details available it is known that the group who had severed the heads of the martyrs retained the respective heads with them to bargain rewards from Umar Ibne Saad. Ibne Aseer has given the details as under:

(1) With Bani Hawazin (Led by Shimr Bin Zil Joushan)	20
(2) With Bani Kanda (Led by Ashab)	13
(3) With Bani-Tameem	17
(4) With Yazid's soldiers of Bani Asad	6
(5) With Bani Mazjah	7
(6) With others	7/8
Total	<u>70/71</u>

Some historians have given the figures as 72/73.

Husaini caravan was taken captive, heads of the Martyrs were put together, after the noon Umer Ibne Saad ordered departure of the Caravan under the charge of Hameed bin Bakeer. Yazid's Soldiers set out with bands and bugles full of joy and revel.

Heads of the martyrs elevated on spear were leading, Ahle-Bayt on bare back of camels, their faces without veil followed. They reached Kufa second or third day. Two heads were not visible. Umar Ibne Saad had already sent the head

of Imam Husain(a.s) on Ashura day through Khuli and the head of Habib Ibne Mazahir was hung around the neck of the horse of his Tameemi murderer.

It is said that Khuli with the head of Imam Husain(a.s) reached Kufa late night when gate of Ibne Ziyad's palace was closed. Khuli took the head to his house and said to his wife "I have brought a wealth equal to value of the whole world for you. And this is Husain's(a.s) head which is in our house".

His wife wavered, shuddered and shrieked "Curse be upon you people earn gold and silver but you have brought the head of the son of Prophet's daughter; By God! I would never stay with you in this house" And after this she left the house at once.

Burial of Martyrs

As has been said in preceding pages Umer Ibne Saad after the event of Karbala stayed back there for a few days and got the large number of his soldiers dead- bodies buried but left the bodies of martyrs of karbala as they were. Later some people of Bani Asad came and buried them. On arrival at Karbala Imam Husain(a.s) had purchased the land of Karbala from Bani Asad and had gifted it to them. The Imam had said to them to bury the bodies of his martyrs. On the graves⁽¹⁾ of these Martyrs are built majestic mausoleums⁽²⁾ where people from all parts of the world come for Ziarat but there is no remains of the oppressors anywhere in the world now.

(1) Photographs of these mausoleums may be seen in the beginning of the book.

(2) According to BBC and other world media, during the year 2003 (22 April, 2003, 20th Safar, 1424 Hijra), on the occasion of chehlum of Martyrs of Karbala about five Lac Muslims from Baghdad, Mousal, Najaf and from other far and remote areas came to Karbala on foot. Saddam for the last 20, 22, years had clamped restriction on procession for martyrs of Karbala. On these days Karbala and precinct of Karbala was overflowing with pilgrims.

COMING OF CARAVAN-E- AHLE BAYT TO KUFA

The Caravan led by Imam Zainul Abedin(a.s) and Bibi Zainab(s.a) departed from Karbala after the noon of 11th Moharram 61 Hijra, passing through various deserted, populated and desolated places reached Kufa. Obaidullah Ibne Ziad had propagated all over that one person rebelled against the Ruler was slain and his captured companions were being brought there. And what an irony of fate! that a festive celebration was also arranged. On all points security was posted to avert any untoward situation. Unaware public stood by on the pathways to witness the festivity as they were totally ignorant that the captives were Ahle Bayt of the Prophet whose Kalima they recited.

Bibi Zainab(s.a) was the leader of this caravan and was in the front most. She was full of patience and dignity. On one hand she was looking after her ailing nephew Imam Zainul Abedin(a.s) and on the other keeping watch on the ladies and frightened children; she was fearlessly forbearing the grieves and hardships befalling on her.

A symbol of Virtue and ethics of Muhammad(pbuh), Bibi Zainab(s.a) despite the martyrdom of her two innocent sons,

grief of her unveiled head and captivity she was symbol of modesty, sense of honour and self-respect. She a souvenir of grace and dignity of her father remained indomitable and firm on the straight path of God though she was put to extreme harassment by being taken hither and thither; She, the daughter of Ali(a.s) by her speech smashed and quashed the objective of Yazid the ruler rather a pharaoh of that time.

The Caravan Entering The City

The distressed caravan of Ahle Bayt, as prisoners, entered the city of Kufa. Leading were the soldiers with spears having martyrs head elevated. Behind them were the children and ladies on bare back of camel with face full of dust and heads and hair without veil. In them first was the youth with iron chain fastened around legs, hands cuffed and thorny iron collar held around his neck. Could one know who he was? He was innocent Imam (Zainul Abedin(a.s)) son of great martyr Imam Husain(a.s), grandson of Ali Murtaza(a.s) and Khatoon-e-Jannat Hazrat Fatema Zahra(s.a) and great grandson of our Prophet(pbuh), his face was covered with dust, attire torn, signs of hunger and thirst appearing from the face yet in his such miserable condition a mysterious Halo surrounded his face, who could be this young personality? He

was none else but the IMAM of the time.

Some may call it a revolution/vicissitude of time and apparently it is so but I think God Almighty was putting a test of 'Justice and Truth' versus "False and Lie". In the beginning of this book I had quoted some "Aayats" and repeat them here for you to judge whether the truth was victorious or the lie.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
الْأَمْوَالِ وَالْأَنْفُسِ وَالْعِمَرَاتِ وَبَشِيرِ الصَّابِرِينَ - الَّذِينَ
إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(سورة البقرة آیت ۱۵۵، ۱۵۶)

*And I will and will without fail test you with fear, hunger, wealth, your lives and loss of fruits (children) or any of these; let those have the glad tidings, who have patience & endurance in the event of any of the above calamities befalling on them they unhesitatingly would say that they are of Allah and have to return to Him. (Surah Al Baqara, 2 Aayat 155, 156)

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ هُوفًا

(سورة بنی اسرائیل ۸۱، آیت ۸۱)

*Asking the prophet, God say, to announce that right has come and verily falsehood is bound to vanish" (Surah Bani Israeel 17, Aayat 81)

Apparently from the world view point the Husaini caravan was defeated and Yazid's army got victory but as per Quran victory of Husaini caravan was immortal and paradise was destined to them.

سرکے، کنبہ مرے، سب کچھ لئے
دامن احمد نہ ہاتھوں سے چھئے

*Heads be severed, family be slain, belongings may enemies plunder
Yet must not give up the teaching Prophet Mohammad (ﷺ)*

Now let us revert to Sulahe Hudabia or if possible give a glance to "Tareekhe Islam ka Safar" by Syed Ali Akbar Rizvi. Apparently the Prophet(pbu) signed the Treaty under pressure, as was the opinion of some Muslims also but the reconciliation was such that God revealed Surah "Fateh" to the Prophet(pbu).

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (سورة الفتح آیت ۱)

Certainly We have blessed you with distinguished Victory.

(Surah Al-Fatah 48, Ayat 1)

After this Treaty there was a number of "Ghazwas and sarayas but "Ayate Fatah" was never revealed on any other occasion. From these events apparent and intrinsic success are understandable.

Assuming that Husaini Caravan was defeat stricken, faced tedious time, was shocked and grieved, the world can very well see and tell as to whether Husain's Martydom is commemorated or that of Yazid:.

”نام یزید داخل دشنام ہو گیا“

"It is so much so that now the Name Yazid is used

as symbol of reproach indignity and abuse".

Shah Abdul Latif Bhitai has said about Martyrs of Karbala:

انہیں کب موت کا کھٹکا تھا کب پروائے لشکر تھی
شہادت ان کی قسمت تھی ، اجل ان کا مقدر تھا

They were neither bothered by huge army nor by dread of death
Martyrdom their destiny and that was more precious than any wealth
(translation from Shah Abdul Latif Bhitai's poem)

BEGINNING OF SPEECHES IN KUFA

The Ahle Bayt from Karbala to Kufa were just very quiet. Syed-e-Sajjad did not speak to anyone during the journey. But when they arrived at Kufa he assessed that the time of explaining the aim and objective of Husain(a.s) has come. And so through his addresses he narrated the philosophy of martyrdom of Imam Husain(a.s) and proved to the people that the member of the family of the prophet young or old, men or women, captive or free, for the perpetuity of Muhammad's(pbuH) religion and for exaltation of righteousness would not be bothered by majority's rule nor be influenced by power of Kingdom. At this stage Fatima, daughter of Imam Husain(a.s) addressed the Kufis in such a manner that the entire truth of the happenings in Karbala was exposed. Prior to her address the people were unaware of the realities

because army of Yazid was hiding all what had taken place in Karbala.

Address of Fatima Binte Husain(a.s), Bibi Zainab(s.a) and Syed-us-Sajjad(a.s) to people, exposed the facts in such a way that all strategies of Yazid's army totally failed.

Speech of Fatima Binte Husain(a.s) in Market place of Kufa

الْحَمْدُ لِلَّهِ عَدَدَ الرَّمْلِ وَالْحَصَى.....الاخيار-

"All Praise is for God, so much in number as sand and pebbles in desert and so much in weight as the total weight of all things lying from Sky to earth. I praise Him and have firm belief in Him and witness that there is no creator other than Him, none is His Co-sharer. Muhammad Mustafa(pbu) is His servant and His Messenger.

Listen! O' people of Kufa! Progeny of Muhammad(pbu) was slaughtered on the bank of river Euphrates and their bodies were left without shroud and without being buried.

O' God! I seek Your protection for any allegation on You. O' People of Kufa! O' Impostors!, O' deceivers! God Almighty has tested we Ahle Bayt through you and your swindlers through us. God will give us the recompense after testing us through hardships. God has appointed us as His Knowledge

and His Wisdom, we are treasures of His inspired Knowledge, containers of His Wisdom and on His Universe we are the Spiritual Guides and the Leaders for His Creation. He has bestowed to us His Blessings and has given us reverence through His Prophet(pbuH) and this is a gift to us from God that we are the most excellent and superior to all His Creation.

O' People of Kufa! you belied us, you adopted infidelity, you considered that murdering our male members was your right; you looted our belongings as if we were not the kins of your Prophet(pbuH) but of Turks and of Afghans that you disgraced and insulted us. You martyred my reverend father Husain(a.s) as you had killed my grandfather Hazarat Ali(a.s), your swords are soaked with blood of Ahle Bayt; how deep rooted⁽¹⁾ was the animosity and rancour you have expressed and comforted your eyes and pleased your hearts. You were deceitful to God but you should note that God is the best Expedient⁽²⁾.

Do not be happy on shedding our blood and looting our assets because the hardships that we are facing were already

- (1) In all authentic books it is written that in the crowded court of Damascus Yazid quoted some Verse and said "Had my ancestors been alive, they would have rejoiced to see that I have taken revenge from the family of Bani Hashim. Verse with translation may be seen on foregoing pages.

وَمَكْرُؤًا وَمَكْرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِيْنَ (سورة آل عمران ٣، آيت ٥٤) (2)

"They schemed and Allah also schemed (against them) and Allah is the best expedient". (Surah Aale Imran 3, Ayat54)

written in the Lauhe Mahfuz (Divine Knowledge) and it is easy for Allah. This was all because Allah could take revenge on you easily. Do not be proud on what you have done, Allah is never pleased with proud and the vain.

O' Kufis! may curse be on you and may you wait for your punishment?. It will come upon you from the skies and it will ground you to dust and you will be damned eternally in the world hereafter because you have oppressed us. May Allah's curse be on the oppressors?

Don't you know the wicked persons among you who fought against us? By which cursed hands you showered arrows on us and with which cursed feet you approached us? Your hearts are made of stones and your eyes and hearts are sealed. Satan has fully gripped you and has drawn the curtain of sins over your eyes. You will never be guided.

O' Kufis! may you be damned. What excuse will you give to the Prophet^(pbuh) of Allah when you have mistreated his cousin Ali Ibne Abi Talib and his descendants?"

The moment they, the common Kufis realized the truth although her speech continued they started wailing, crying and weeping in the gathering and they said:

"O' pious granddaughter of the Prophet^(pbuh)! please stop your speech because you have lit the fire of despair in

our hearts. Our heads are bowed and our souls are on fire."

The people of Kufa who had till a few moments earlier been rejoicing in their ignorance, started weeping bitterly when they knew the fact through the speech.

While Fatima binte Husain(a.s) was speaking Bibi Zainab(s.a) may have been recalling the time when Hazrat Ali(a.s) as Caliph had lived in Kufa and she as his daughter was respected and was most distinguished. The women of Kufa used to be eager to have a glimpse of her. In twenty years the time had changed adversely and they were standing in the market place as prisoners. She must have thought, she must have pondered over it because as soon as Fatima binte Husain(a.s) stopped speaking she took over and started her speech.

Bibi Zainab's Speech in Kufa

الحمد لله والصلوة على ابي محمد وآله الطيبين
الاخيار... اودى على ارم

"All praise for Allah and our Salaam to our grand father, the Prophet of Allah and his Ahle Bayt. Allah and His angels surely be praising the Prophet(pbuh).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (سورة الاحزاب ٥٦، آيت ٥٦)

"God and His Angels definitely send Dorood on the Prophet (pbuh) O' Believers of God! you also send "Dorood" and "Salam" on him as is his right for the same". (Surah Al-Ahzab 33, Ayat 56)

O' believers! you also greet him the way he should be greeted. O' worshippers of excuses and lies! your tears will never dry. Keep crying forever, O' crafty ones!.

You are like the woman who wove the threads and then shredded them in pieces☆.

O' breakers of Oaths! the symbols of lies and vanity! You fawn like the slave girls and backbite like the enemies. O' oppressors! you are like the greenery on filth and worthless like the artificial sheen. How boldly you have damaged your hereafter!.

Be prepared for the wrath of Allah in which you will always dwell. O' tyrants! you wash your face with tears, cry for you deserve to cry more than you can laugh. You have tainted your clothes in a manner that cannot be washed away.

O' Kufis! what a shame that you have killed the son of the last Apostle of Allah, the leader of the young men of Paradise. Shameless people! you have killed him who was your Kaabah of peace, your refuge and your beacon of guidance.

☆ وَلَا تَكُونُوا كَالَّذِينَ نَفَضَتْ غَرْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
(سورة النحل ١٦، آيت ٩٢)

And don't be like that woman who spun thread with her full energy and shredded it to pieces, you make your vows and oath as source of mischief. (Surah al Nahal 16, Ayat 92)

Think on the greed and sin that you have committed. Look! how far you have gone from the mercy of Allah. All your efforts now will be in vain. O' buyers of shamel curse be upon you. Sellers of the truth, you have shattered the heart of the last Prophet(pbu) and unveiled his daughters, shedded the blood of the truthful ones and wasted the honour of the Holy Prophet(pbu).

O' Kufis! you have done a deed that may send the sky asunder, split the earth and crumble the mountains. Your evils are universal, your wrong doings have engulfed the world. Hear me! You are surprised that sky rained blood on this tragedy! Await the punishment of the hereafter, it will debase you more at a time when you will have no friends. Yes, believe me. These moments of reprieve will not lighten your burden. Time is not beyond Allah's control. Hark! the moment of retribution is near. The Lord of the Qiyamah awaits you. O'Kufis! what will you answer when the Prophet(pbu) says: "you are the last Ummah so how have you treated my Ahle Bayt? Some of them, you have made prisoners and killed the others. Is this the recompense for my guidance and favour?"⁽¹⁾ Was this the reward that you have

(1) قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ. (سورة الشورى ٢٣، آيت ٢٣)

O! Prophet you tell "you do not desire any recompense from your Ummah except their love and attachment with your Ahle Bayts. (Surah Al Shura 42, Ayat 23)

treated my progeny in this way"? O' Kufis! I fear your end is like the end of Shaddad."⁽¹⁾

The caravan of Imam Husain's family was kept in the worst condition yet the daughter of Hazrat Ali(a.s) the grand daughter of the ultimate Messenger of God gave such an impressive and eloquent speech that the whole world is stunned till now.

(1). Shaddad the Tyrant King of Egypt hoarded huge wealth built Pompous castle, claimed to be God but in the end was buried with his wealth under the earth.

The Speech of Imam Sajjad^(a.s) In Market Place of Kufa

The young, ailing and shackled Imam praised Allah and the last Prophet^(pbuh) then said, "O people! those who recognize me recognize me but I introduce myself to those who don't. Hear me! I am Ali bin Husain(a.s) bin Ali(a.s) bin Abu Talib. I am the son of the man who was insulted and whose caravan was looted, whose family is imprisoned, who has been slaughtered on the shore of the Euphrates and whose body lies unburied on the sands of Karbala.

O people! hear me and in the name of Allah just think that you wrote letters and called my father and then you betrayed him. You made a covenant with him, swore allegiance and then you killed him. May you be in trouble!

You have gathered the causes and reasons for your own destruction. Your souls are degenerate, your hearts evil and how will you look at the Prophet^(pbuh) when he will question you "O Kufis! You killed my progeny and insulted my family. You do not deserve to be called my Ummah."

Hearing this the hearts of the Kufis trembled. Regret became their fate and they started weeping with their heads bowed down.

Obaidallah bin Ziyad⁽¹⁾ had beguiled the people of Kufa and no one knew what was happening in Karbala.

They had been told that some people had revolted against the Khalifa, and were killed in a battle. Their families were now being brought as prisoners but when the Kufis heard these three luminaries speeches they regretted about what had taken place.

Yazid and Ibne Ziyad had so terrorized these people that they could only weep but take no immediate steps.

(1) Obaidullah Ibne Ziyad earlier was only Governor of Basra, later Yazid appointed him as Governor of Kufa also and asked him to take allegiance of Ahle Bayt of the prophet(pbu). Ahle Bayt refused because Yazid was of bad character, tyrant & materialist. He was not bothered about values and norms of Islam which led him to tyrannize Ahle Bayt. Obaidullah was son of Ziyad and Summiya was his mother. Yazid included him in his family. When the Blood is impure nobility can not be expected.

Wheat from wheat & barley from barley is bred. Or you can say:

" spoon can take out only what is there in the cauldron".

THE CAPTIVES OF KARBALA IN THE COURT OF IBNE ZIYAD

Speeches went on, Caravan moved on and eventually this caravan of helpless people reached Kufa's court. The court was decorated, the affluents and prominent people were seated, all waiting for the prisoners and then Syed-e-Sajjad alongwith holy, chaste and pious ladies was brought into the court.

Obaidullah Ibne Ziyad looked haughtily at them and in the rear portion of the court he saw a harassed but dignified lady who despite misery and hardships was sitting calmly behind the other prisoners. He asked harshly "who is that woman?"

The crowd was silent. He repeated the question but still there was no reply. He lost his composure and said, "Why are you silent? Why don't you tell me?"

Janabe Fizza got up and said:

"This is the daughter of Hazrat Ali(a.s), Bibi Zainab Salamullah Alaiha".

His face contorted and he harshly said to the AhleBayt.

الْحَمْدُ لِلَّهِ الَّذِي فَضَحَكُمْ وَقَتْلَكُمْ وَكَذَّبَ أَحَدُكُمْ

"Thanks God that he has disgraced you, killed you and exposed your

unpleasant desires".

Hearing this daughter of Ali(a.s) the victor of Khyber, the possessor of Zulfiqar, the grand daughter of the last Messenger of God said in her power breaking and kingdom shattering tone:.

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
وَطَهَّرَنَا مِنَ الرَّجْسِ تَطْهِيراً إِنَّمَا يُفْتَضَحُ الْفَاجِرُ وَيُكْذَّبُ
الْفَاسِقُ وَهُوَ غَيْرُنَا.

All thanks to that Allah who gave us the prominence through the last Prophet(pbuh) and kept us clean from worldly uncleanness. Verily the Fasiq is shamed and the Fajir is belied. Thanks to Allah that we are not among such people.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

(سورة الاحزاب ٣٣، آيت ٣٣)

"Allah wants to keep all sins away from you O Ahle Bayt and Allah may keep you clean as you merit to be clean"

(Surah Al-Ahzab33,Ayat 33).

Bibi Zainab said, "Insulted is he who is a sinner and a debauch. He who breaks the law becomes a liar and we are not such but others."

This reply infuriated Ibne Ziyad and wriggling like a wounded snake he hissed.

كَيْفَ رَأَيْتَ صُنَعَ اللَّهِ فِي أَهْلِ بَيْتِكَ وَأَخِيكَ؟

"Look how Allah has disgraced your family and how He punished your brother?"

She could not tolerate this insinuation and accusation that he was heaping on her brother Imam Husain(a.s).

Though a hypocrite, disguised as a Muslim he was insulting the Prophet's(pbuh) lineage. She erupted like a volcano.

مَا رَأَيْتُ إِلَّا خَيْرًا - هُوَ لَا يَفْقَهُمْ كَتَبَ اللَّهُ عَلَيْهِمُ الْقَتْلَ
فَبَرَزُوا إِلَىٰ مَضَاجِعِهِمْ وَسَيَجْمَعُ اللَّهُ بَيْنَكَ وَبَيْنَهُمْ فَتَحَاجُّ
وَتَخَاصِمُ ، فَانْظُرْ لِمَنِ الْفَلَجُ ، يَوْمَئِذٍ تَكُنْ لَكَ أُمٌّ يَا بِنْتُ مَرْجَانَةَ -

"O Son of Marjana! What I have seen I have seen all well. God destined Martyrdom for my brother and his devotees. They have all left for their heavenly abode and you are left to be interrogated. God will call us and you people and He will give His judgement".

Ibne Ziyad said, "How did you like Allah's treatment to your family?"

She answered:

"It was Allah's 'will' that they be martyred and they went valiantly to their hereafter. Soon Allah will drag you to the Court of Enquiry and will ask for justice. You will know only when face them and know what bring to you the prayers of the oppressed and how the blood of the innocent brings the change of effect.

O' son of Marjana! may your mother's womb be barren and she mourns you. Listen! yes listen!, you will know who has won and who has lost the day, Allah will pronounce His

judgment".

Sentinel of Karbala and caretaker of Husaini Carvan Bibi Zainab(s.a) set an example in ridiculing the arrogant ruler of Kufa. This was the strength of the lion hearted lady, the daughter of Ali(a.s) and the granddaughter of the Prophet(pbuh) that in such untoward circumstances she was peaceful and was courageously replying to oppressor from the platform of faith. Ibne Ziyad was stunned as if the earth was out of his feet. He lost his strength, his arrogance was shattered and his politics belittled and his state underwent the tremors of an earthquake.

His inferiority complex overawed him. He had no answers and so under frustration he said:

لَقَدْ شَفَىٰ اللَّهُ قُلُوبِي مِنْ طَاغِيَتِكَ الْحُسَيْنِ وَالْعَصَاةِ
الْمُرَدَّةِ مِنْ أَهْلِ بَيْتِكَ۔

"Allah gave peace to my heart by the killing your rebellious brother and others of your family."

The granddaughter of the last Prophet(pbuh) looked at the audience with red and ferocious eyes, turned to Ibne Ziyad and said in dignified manner:

لَقَدْ قَتَلْتَ كَهْلِي وَأَبْرْتَ أَهْلِي وَقَطَعْتَ فَرْعِي وَأَجَشَّتْ
أَصْلِي، فَإِذَا فِي هَذَا شِفَاؤُكَ فَلَقَدْ اسْتَفْتَيْتُ!

"Ibne Ziyad! you have put our elders to sword and did not spare our near ones. You not only cut the branches of our shady

tree⁽¹⁾ but uprooted it also. If this is how peace is obtained then you may think you have obtained peace. The reality will be seen on the day of resurrection when it will be you and the blaze of Hell."

He retorted "Your verbosity and poetic speech reflects that your father also resorted to verbosity to cheat people". Hearing his nonsensical talk, she replied furiously "Don't you feel ashamed of accusing the daughter of the Prophet(pbuh) in this manner and you resort to abuse to hide the truth. Whatever I have said is not poetry but the bitter truth and is the voice of my pained heart. We do not use worthless poetry like the people of this world, our words reflect the truth."

She exposed the animosity that Ibne Ziyad had with Islam and shamed him in his own court in front of the people who prostrated themselves to him.

It was then that Ibne Ziyad spotted Imam Ali bin Husain(a.s) who was grief stricken, fatigued by journey and continued sickness, he said to the Imam:

"Who are you?"

Imam: "I am Ali bin Husain(a.s)"

Ibne Ziyad: "Did Allah not kill Ali bin Husain(a.s)?"

(1) At that time Bibi Zainab must have remembered the dream of her childhood and the interpretation of the dream by her grandfather Muhammad(pbuh). The dream has been mentioned in early part of this book.

Imam : "My one brother Ali (Ali Akbar) was killed by your cruel forces and you will be questioned on the day of Judgment for killing that innocent youth."

Ibne Ziyad was furious on Imam's reply and loudly said:
"It was not forces but Allah who killed your brother."

On this audacity of Ibne Ziyad, the Imam could not stop and said:

"You are wrong! Your oppressors have killed him. Though when at the time death is destined the soul is seized by the order of God and none else because only Allah has the power to do so."

Then the Imam recited the ayats:

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا
(سورة الزمر ٣٩، آيت ٣٢)

"Allah takes lives of the people at the time of their death" (Surah Al Zamar 39, Ayah 42).

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ
(سورة آل عمران ٣، آيت ١٤٥)

"And any living-being on earth can not die but with order of Allah." (Surah Ale Imran 3, Ayat 145)

Ibne Ziyad on hearing Imam's crushing reply said: "How dare you talk in this tone to me? How dare you insult me, you will have to suffer punishment of your this loud voice."

After that he called one hangman and asked him to take the Imam out and chop off his neck.

Bibi Zainab who was observing the barbarity of Ibne Ziyad could not control herself, she caught hold of Imam and said:

"Does killing the progeny of the Prophet^(pbuh) not satisfy you that you want to kill the only male left amongst us who signifies our family and is so sick. Do not try to harm him because you will have to go over my dead body."

Ibne Ziyad retracted and said: "leave him or else we will have to kill this woman too as it is difficult for us to tackle the repercussion".

Had the daughter of Ali(a.s) not shown the steadfastness and courage Imam Ali bin Husain(a.s) may have been killed and that would have been disastrous. It is her valour that Islam is enlivened to save the soul of millions of Muslims. It is she who has regenerated Islam and "Kalima-e-Tauheed" is reverberating[☆] throughout the world. In their opinion, however, Yazid's army eliminated the household of Muhammad^(pbuh)

☆ ترویج دین اگر چه بقتل حسینؑ شد تکمیل آن بموی پریشان زینب است

Islam was though livened by sacrifices and martyrdom of Husain(a.s)

But completeness was achieved by Zainab's sufferings and pain.

The Arival of the Prisoners in Jail

Ibne Ziyad then gave the order for the family of the Prophet(^{pbuh}) to be incarcerated in dark and air-tight cell and when they were being brought towards the cell the roads and streets were full of people.

They were kept in places where there was no facility for sunlight and fresh air. When the women of Kufa wanted to meet her, Bibi Zainab(s.a) said "We are prisoners now and our rights are usurped."

The injustice Bani Omayya meted out to the Ahle Bayt is singular in history. Their rejoicing after putting the women and children in jail is the darkest spot in the history of Khilafat. They trampled Islam yet they called themselves Muslims.

History records that Ibne Ziyad never had a moment of peace after this. The speeches of Bibi Zainab had stirred the souls of the Kufis and then began the initial upsurge against the Khilafat⁽¹⁾ When his son Moaviya who was a good hearted

(1) Yazid died (went to hell) on 14th Rabiul Awwal 64th Hijra. He ruled for three years and six month and committed countless cruelties.

person was given the Khilafat after Yazid's death, he said that "Banu Omayya badly tyrannized Ahle Bayt of the Prophet (pbuh). Khilafat and Imamatus was their right, he kicked off⁽¹⁾ the power and went into seclusion as a result the Khilafat went to Aale Marwan.

(1) "After the death of Yazid, rule of Moaviya bin Yazid was accepted in Syria, Abdullah bin Zubair became caliph in Hijaz and Yemen and Ubaidullah bin Ziyad in Iraq.

Moaviya bin Yazid was a submissive and noble young man who hated the evils committed by his ancestors. He believed that Ali(a.s) and his descendants deserved the Khilafat". (Tareekh-e-Islam Vol.I, P-37; "Karbala Aur Karbala ke baad", Irteza Nawaz Puri, P.255,256)

Moaviya bin Yazid hated the rulership and never agreed to accept it but Bani Ummayya and their cohorts throned him. He addressed the people and in detail described the incidents of oppression and tyrannies committed by his grandfather Moaviya and father Yazid, enumerated the excellence and eulogy of Ahle Bayt and the afflictions faced by Imam Husain(a.s). His speech is preserved in the books of history. I am quoting the text of his speech from the book of Dr. Hasan Ibrahim Hasan Misri:-

(Continue to next page)

The effects of the speeches of Bibi Zainab(s.a).

It was the effect of the speech and dialogues of Aqeela-e-Bani Hashim Bibi Zainab(s.a) that the sahabi of the Prophet(pbuḥ) Abdullah bin Afeef Azdi, in that fully crowded court very strongly protested. Similarly some courageous people of Ghamid and Banu Waifa family also became active against the Government. The movement kept spreading till every household had a member willing to fight against the Khalifa.

"O' people! My grandfather Moaviya had fought against the person. (Hazrat Ali(a.s)) who deserved the Khilafat more as he was closely related to the Prophet(pbuḥ). You know well that he did what he did on your strength and went to his grave with his loads of sins. My father Yazid succeeded my grandfather though he did not deserve. He obeyed his lust but death did not give him a reprieve and he went with his sin". He then started weeping copiously and said, "What I am hurt most about it is that their fate is doomed for they have killed the people of the Prophet's(pbuḥ) family, resorted to murder in the precincts of Kaaba, desecrated the Kaaba. I cannot take this Khilafat. Please appoint someone else". He went back to his palace. His dearones became his enemies and poisoned him.

The army commanders started resigning and the respectable gentry started leaving the city. The door of the jails started breaking. Compiler of "Al-Imamat Was-Siyasat" Ibne Qatiba analyzing the situation, writes:

"Obaidullah bin Ziyad had also to face such bad days that when he stood up to speak in Basra where he was Governor, the people started pelting stones at him and this is called retribution of deeds".

Having gone through the events from Karbala to Kufa the readers better know about their feelings. It cannot be said with certainty as to how many days it took in the journey from Karbala to Kufa, for how many days Caravan-e-Husaini was kept in Kufa and when did it depart for Damascus. It is, however, only known from historians of old time that this caravan while going to Damascus reached Karbala on 20th Safar 61 Hijra. That very day the ladies held the mourning of the martyrs of Karbala, that means that it was First Chehlum of Shuhda-e-Karbala on 20th Safar 61 Hijra.

According to the historians, Hazrat Jabir bin Abdullah Ansari was present in Karbala and he is the first 'Zayer' of Imam Husain(a.s). His friend "Ata" was with him. They condoled and kept weeping with Hazrat Ali Ibnal Husain(Imam Zainul Aabideen)(a.s) on the martyrs of Karbala.

According to some historians Qafila-e-Husaini was

taken first from Karbala to Kufa, Kufa to Damascus. While going to Madina from Damascus it passed through Karbala and on 20th Safar 61 Hijra first Chehlum of Shuhda-e-Karbala was held. But this whole episode of going to Karbala, keeping the mode of transport at that time and the distance in view it seems a bit far-fetched because the distance between Karbala and Kufa is 75 Kilometers, Kufa to Damascus 968 kilometers. Since they were taken by a circuitous route this visit to Karbala seems impossible.

Of course this could be said that the Husaini Caravan travelled from Karbala to Kufa, Kufa to Karbala and Damascus and after Damascus they may have gone to Madina. While going from Damascus to Madina they again passed through Karbala on 20th Safar 62 Hijra, the detail of journey is something like:

Husaini Caravan left Karbala for Kufa and then from Kufa to Damascus Via Karbala. The Caravan passing through different halts reached Damascus. Here, only important halts of Caravan have been mentioned. The readers interested to know the details of Caravan may refer to the bibliography in the end of this book.

THE JOURNEY OF CARAVAN-E- HUSAINI FROM KUFA TO DAMASCUS

Routes and Halts:-

Karbala:-

From Kufa the caravan reached Karbala as the first halt on 20th Safar 61Hijra and on that day the family of Imam Husain(a.s) held first Majlis and that was the first Chelum of the oppressed Imam. Prophet's Sahabi Hazrat Jabir bin Abdullah Ansari was already there on this occasion. He was the first Zayer (Pilgrim) of Syedus Shuhada. With him was his companion Janabe Ata. They gave condolence to Abid-e-bimar (the ailing Imam Zainul Abedeen(a.s)) and kept weeping and mourning for a long time.

Tikrit:-

According to Mulla Husain Kashfi, Tikrit⁽¹⁾ is some ninety miles from Karbala. When the caravan reached there Shimr asked the Governor to decorate the city and give the

(1). This is the ancestral city of Saddam, who after defending against the attacks of U.S. and British Army for about three weeks was defeated on 18th April 2003. He himself absconded but caused ruination of Iraq after which U.S. captured the country but Guerilla war is going on. Tikrit is a city between Baghdad and Mousal. It is 30 farsakh from Baghdad.

army a grand welcome. The Governor not only obeyed but also came out of the city to welcome them. The elders of the city were perturbed at the sight of those severed heads and were told that the heads were of a rebellious group which was defeated by Obaidullah Ibne Ziyad. At that moment a man coming from Kufa arrived there. He narrated the truth about what happened in Karbala:

"O' people! I have just come from Kufa and I have seen these heads there. These do not belong to rebels but to Imam Husain(a.s) Ibne Ali(a.s) and his devotees". Hearing this the people of Tikrit became against the Khalifa's army and cursed them. There was a large population of Christians who joined the Muslims saying that they cannot support such heartless people. Seeing this the army decided not to enter the city but camped at "Dare-Urwa" which is situated some distance from Tikrit.

Wadi-e-Nakhla

Mulla Husain Waiz Kashifi writes that From "Dare-Urwa". The caravan reached Mosul via Kaheel⁽¹⁾. According to Maqtal Abu Makhnaf and Nasikhut Tawareekh this Caravan reached Wadi-e-Nakhla passing through Dare Urwa. They halted for a night and departed the next day.

(1) Kaheel was a big city on the bank of Dajla but there are no remains of the city now. (Muajjam Al Baldan, Vol.IV, page 439)

Lia:-

The city of Lia was very beautiful. When Shimr reached there the citizens seeing the heads of the martyrs cursed Yazid's army. They addressed them:- "O' Killers of the family of the Prophet(pbuH)!, leave our city. We will not let you come here". The army retaliated and killed many of them, looted and destroyed the city and left for Mosul via Kaheel.

Mosul:-

Mosul is a historical city and is situated in the northern part of Iraq. According to Mulla Husain Kashifi it is around three hundred twenty five miles from Kufa⁽¹⁾. Shimr Zijoshan sent an advance notice to the Governor telling him that the victorious army was coming there with the heads of the rebels so the market place and all Government buildings should be decorated. the Governor called the citizens and asked them whether they would resist if he acted according to Shimr's orders. They said they would not welcome them so he wrote back to Shimr saying that in the city there was a sizeable presence of those who loved and respected the Ahle Bayt and they might become hostile so the army should camp at a distance from the city, provisions of course would be supplied to them.

(1). Mousal is important and ancient city situated on the bank of Dajla. In the heart of the city is the grave of messenger Hazrat Jirjees.

According to some source the people of "Aus" and "Khazraj" tribes, numbering above Forty Thousand wanted to attack Yazid's army to recover the head of Imam Husain(a.s) to bury. The army did not enter Mosul.

A notable event related with Mosul is that when Shimir took down the head from the spear a drop of blood fell on the boulder and till late fresh blood was seen there on every Ashura. For its Ziarat thousands of pilgrims from the vicinity visited and enriched their faith in God by seeing this miracle of the oppressed Imam. People named the place as "Shaheed Nuqta". After several years Marwan bin Hakam destroyed that boulder and since then there is no trace of it.

Sanjar:-

They reached Sanjar from Mosul via Balad and Til-e-Afar. Allama Hashim Saadi writes in Geographia Al Iraq that supporters of Yazid lived there. Adjacent to this town was Qaza-e-Mashikhan valley which was sacred place of Yazid's supporters, They halted there, quaffed wine and made merry.

Nasibayn:-

In Nasibayn they camped and the heads of the martyrs and the prisoners were exhibited to the public for publicity as rebels. Hearing this Bibi Zainab(s.a) started weeping and said, "you insult and exhibit us to ridicule us with the help of your

might though our grandfather was the one on whom Allah had sent His revelations, you are now denying Allah and His Prophet^(pbuh) as if no apostle had come to you. May the Lord of the skies curse you. You are the worst Ummah and you will wail in the fires of Hell."

Dawat:-

The Governor of the city of Dawat had obeyed Shimr's orders, welcomed the army and brought them to the town's square called "Rahba". On one long spear was the head of Imam Husain^(s.a) and as ordered, a man stood below it crying out:

"This is the head of the person who rebelled against Yazid bin Moaviya".

This depraved man kept doing so since morning till evening. The heads of other martyrs of Karbala were also kept there. Some who saw the heads rejoiced while others were sad but the army spent the day in revelry and left the place next day.

Raqa:

After Dawat the Caravan reached Raqa⁽¹⁾ at a distance of 65 miles from Dawat. There were two brothers governing the city name of one brother was Sulaiman Ibne Yousuf. As they came out of the city gates to welcome Shimr's contingent

(1) Raqa is a city on the bank of Euphrates.

they had a quarrel which led to a serious fight and Suleiman killed his brother. Hearing this news the Yazidi forces marched quickly and left the area.

Josaq:

It was settlement of the Jews some thirty miles from Raqa. The ruler here was Aziz. After Raqa Shmr with Caravan stayed in this place.

Bashar:

From Josaq Yazid's army reached Bashar with the Caravan. This place was twenty-two miles from Josaq.

After Josaq Yazid's army came to this thinly populated place, stayed for some time and left.

Halab:

It is situated on the northern borders of Syria. Halab was large town and this town still exists. Yazid's army with Caravan after Bashar reached here and was welcomed by Syrians. Passing through kohe Joushan and Sarmeen they reached Qansareen.

Qansareen:

From Halab the caravan reached Qansareen[☆]. This was a very populated and prosperous area. When people heard the army approaching they shut their doors and from the roof tops cursed the killers of Imam Husain(a.s), pelted stone on them and said: "O killers of the Prophet's family! If you put all our necks under the sword we will still not allow even one of you to enter our city". The army halted outside.

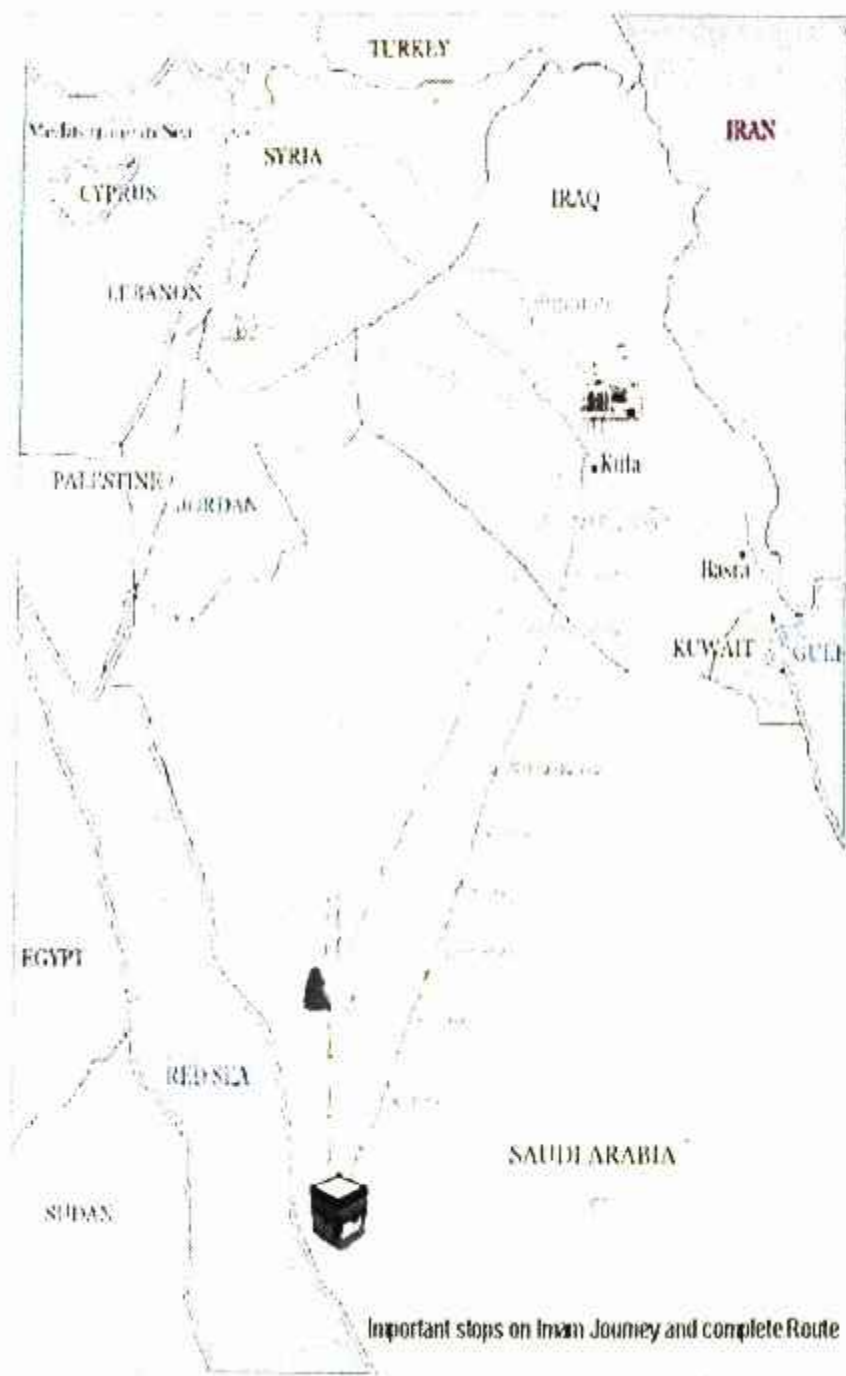
Marat Al-Noman:-

Leaving Qansareen the army and the caravan reached Marat-Al-Noman where they were warmly welcomed by the citizens who made the provision of their festivity.

Shairez:-

When they reached Shairez one elderly resident called the people and said, "This army is bringing the head of the grandson of the Prophet(pbuh), son of Hazrat Ali(a.s) and Bibi Fatima(s.a). Do not let these wretched people enter the city. If they enter, we will be excluded from the Ummah of the Prophet(pbuh)". They then decided not to let Shimr and his army enter the city and when Shimr came to know about it, he decided to by-pass it.

☆ Qansareen is a city of Damascus, where the grave of Prophet Hazrat Saleh is present.



Qila Kafre Taab:

After fleeing from Shiazar they reached the fortress of Kafre Taab situated at a small distance from there. When the people came to know the truth they closed the gates of the fortress. Khuli asked them:

"Are you not in our kingdom? Give us water to drink." They replied: "By Allah you will not get a drop of water because you never gave water to Imam Husain(a.s) and his companions".

Saibur:

The caravan reached Saibur where Imam Ali bin Husain(a.s) said a few verses which mean: "The disbelievers have become leaders and the wretched have become the heroes of the Ummah. Nothing is more strange than the vagaries of time. The progeny of the Prophet(phuh) is on the bare backs of camel and the descendants of Marwan are on well harnessed camels".

In this city there was an old man who had seen Imam Husain(s.a). He gathered the youth and the elders and said:

"These people have killed Husain Ibne Ali(a.s) and this is his head "So the people told the Yazid forces: "By Allah we will not let you enter the city" but the old man said: "Allah does not like bloodshed. This head passing through many

cities has reached here so we should let them pass."

The young men refused and gathered near a bridge. Khuli told them to give way but they attacked. The clash was fierce with heavy casualties on both sides. Bibi Umme - Kulsoom asked the name of the place and then prayed for it. "May Allah make their water sweet, resolve their problems and protect them from tyranny."

Hamat:

People of Hamat also did not allow Yazid's troops to enter the city and its gates were closed. Yazid's army camped outside the City and moved ahead.

Hamas:

They reached Hamas, which was a big city. The Governor Khalid bin Sheeth welcomed the army outside the gate but the people rained stones at them when they entered the city. They were shouting:

يَا قَوْمَ لَا كُفِّرْ بَعْدَ إِيمَانٍ وَلَا ضَلَّالَ بَعْدَ هُدًى

"O People! do not become Kafirs after believing and do not go astray after receiving guidance." Seeing this, Yazid's troops took shelter in Khalid's palace. People of the place vowed that they would kill Khuli and take Imam Husain's head from him so that they could feel priveleged on the Day of Judgement. When Yazid's people knew it they fled away.

Deir-e-Rahib:-

Deir-e-Rahib has an ancient monastery of the Christians and one very renowned priest headed that monastery. According to "Rauzatul Ahbab-Fil-Maqatal-Al Husain" the army camped near a stream and encased the head of Imam Husain in a box. They became busy in imbibing wine when they saw a finger before them writing on the wall.

أَتَرْجُو أُمَّةً قَتَلَتْ حُسَيْنًا شَفَاعَةُ جَدِّهِ يَوْمَ الْحِسَابِ

"Does the Ummah that has killed Husain(a.s) think that they can hope for the Prophet's(pbuh) recommendation on the day of Qiyamat?"

The army became frightened, some tried to catch the hand but it vanished and then reappeared to write the next verse:

فَلَا وَاللَّهِ لَيْسَ لَهُمْ شَفِيعٌ وَهُمْ يَوْمَ الْقِيَامَةِ فِي الْعَذَابِ

"By God! they will have no intercessors and they will be given eternal punishment on the day of Qiyamat".

In the mid night the monk looked out of the window and was surprised to see a box lying close to the monastery's walls. It was glittering and he saw the angels coming down saying:

السَّلَامُ عَلَيْكَ يَا بْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ

"Salaam on you O son of the Prophet(pbuh)!. Salaam on you O servant of Allah!."

Hearing this the Rahib was moved and wept copiously.

He was disturbed for the whole night. In the morning Rahib went to Yazid's troops and asked the leader Khuli:

Rahib: What is in this box?

Khuli: It has the head of a rebel of Iraq, Obaidullah bin Ziyad killed him.

Rahib: What was his name?

Khuli: Husain Ibne Ali bin Abi Talib.

Rahib: What was his mother's name?

Khuli: Fatima binte Muhammad_(pbuh).

Rahib: which Muhammad your Prophet_(pbuh)?

Khuli: Yes the same.

Rahib: May God curse you and ruin you. Our elders were true when they said that when a person will be killed the sky will rain blood. This happens only when a Prophet or his successor is killed. He tried to take the head out of the box but Khuli prevented him so he as demanded by Khuli gave him many thousand Dirhams to have it for some time. He kissed the head and said, "O' Aba Abdullah I am sorry that I could not help you. I give witness that you are Allah's wali and your religion is Truth. I begin to believe in Islam, please give witness to the Prophet_(pbuh) that I believe in Islam". He recited the Kalama.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He gave the head back to Khuli and left the monastery never to be seen again.

Baalbek:

The Governor of this city warmly welcomed Yazid's forces. The people were happy and the family of the Prophet(pbuH) was proclaimed to public. Baalbek is now a city in Lebanon where Hizbollah have their control.

Hiran:

This city is 3 miles from Baalbek just one halt short of Damascus. In this very city Yazid was reveling, praying and recreating himself at the time when his father Moaviya bin Abu Sufiyan died and Yazid came three days after his father's death. According to "Rauzatul Ahbab" when the army camped a man named Yahya and another man inquired about the heads of the martyrs. When Yahya came to know that one of the heads was of grandson of the prophet(pbuH) and other of his companions, he started invoking God's blessings on the holy Prophet Muhammad(pbuH) and his Ahle Bayt and cursed Yazid and his army. Yazid's army cut his head off. He is buried outside the gate of the city. The place is famous as the "Mazar of Yahya Shaheed."

Damascus the final halt:

Damascus was the capital of Syria like it is today, this is where the Ameer of Sham Muaviya Ibne Abu Sufiyan ruled for thirty-nine years. He was buried here but there is no trace

of his grave and no one knows his name. This is miracle of Nature. Detail may be seen in my Book "Hadees-e-Ishq"

The Arrival in Damascus

The aggrieved Caravan entered the city on 1st of Safar 61Hijra. Yazid ordered for the caravan to be waiting at the gate of the city in Baab-us-Saat but for some reason it entered the city through Baab-e-Suba. They were allowed to enter it after the city was fully decorated.

It was like a festival with people attired in gaudy dresses and the shops well decorated. They heard the tumult and saw Shimr Ziljoshan marching ahead with the head of Imam Husain(a.s) on his spear and the other 71/72 heads elevated on spears following him. These are the heads of Martyrs of Karbala, some are of Kins of Prophet Muhammad(pbuh) and some are of their companions. Leading all the heads is the head of the grandson of Muhammad(pbuh) which did not surrender⁽¹⁾ at any cost, though severed from the body it stands elevated on spear and commands a very high status in the world even today. This is the same Imam Husain(a.s) about whom the Prophet(pbuh) had said:

حسین منی وانا من الحسین، الحسن والحسین سید الشبَابِ اهل الجنة

"Husain(a.s) is from me and I am from Husain(a.s)"; "Hasan(a.s) and Husain(a.s) are the leaders of the young men in Paradise"

(1) جھکنا چاہا تھا جس سر کو شام والوں نے شکست دیکھنے، اُس سر کو خود اٹھا کے چلے

The Syrians did their best to see Husain's head showing down.

Now they proudly elevate the head and themselves bowing down.

* Allama Iqbal had Said:

اک فقر ہے شبیری، اس فقر میں ہے میری
میراثِ مسلمان ہے، سرمایہ شبیری
(اقبال)

Shabbir is negation of materialism, holiness of life and height of piety
Muslim should acquire this legacy and this to them is my entreaty

Shimr was saying proudly:

أَنَا صَاحِبُ الرَّمْحِ الطَّوِيلِ - أَنَا قَاتِلُ ذِي الْأَيْدِي الْأَصِيلِ -
أَنَا قَتَلْتُ ابْنَ سَيِّدِ الْوَصِيِّينَ وَأَتَيْتُ بِرَأْسِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ -

"I am the owner of the long spear. I am the killer of the successor of
the true religion. I have killed the son of Ali(a.s) and have brought his
head for Ameerul Muslimeen Yazid bin Moaviya bin Abu Sufiyan. A
tyrant like Shimr himself accepted that Husain(a.s) was the
successor of true religion☆.

This is a fact whether one accepts the Truth or not it is
unfailingly accepted at last:

سوچتا ہوں کہ اسی قوم کے وارث ہیں ہم
جس نے اولادِ پیہر کا تماشا دکھا
(شورش کشمیری)

☆

How to believe that we are the heirs of that Muslim nation?
Which put Ahle Bayt to agony enjoyed their incarceration
(Shorish Kashmiri)

یہ رتبہ بلند ملا جس کو مل گیا
ہر مدئی کے واسطے دارو رسن کہاں

Their sacrifices were greatest and God blessed them Status grandeur.

People can crave more but can't match them now nor ever before

The heads behind Shimr were in the order:- Qasham Jafai had the head of Abul Fazlil Abbas on his spear, Sanan bin Anas had the head of Aun bin Abdullah bin Jaffar Tayyar and then followed the heads of the other martyrs of Karbala on the spear of their murderers.

Witness of the Severed Head of Imam Husain(a.s)

The oratory by Imam Husain(a.s) head's on spear was a great miracle in itself and is an uncontradicted proof that the martyrs do not die. Minhal bin Umer says "that as the head of Husain(a.s) on spear passed the streets I was in Damascus and saw myself that a man near the head recited Surah Kahaf(18) and when he reached Ayat(9).

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ
آيَاتِنَا عَجَبًا
(سورة الكهف ۱۸، آیت ۹)

"Could you not know that Ashabe Kahaf and Raaqem were a miracle among the signs of God".(Surah Al-Kahaf18,Ayat 9)

Allah gave Imam Husain's(a.s) head the power to speak in clear words and they all heard the head reciting:

أَعْجَبَ مِنْ أَصْحَبِ الْكَهْفِ قَتْلِي وَ حَمْلِي -

"My killing and the exhibition of my head is more strange than the event of "Ashab-e-Kahaf"(1)

Undoubtedly, slaying of Imam Husain(a.s) and carrying his head on spear for exhibiting it was more strange than the event of "Ashabe Kahaf", because for the fear of those the "Ashab" escaped leaving their houses and belongings and hid themselves in "Cave", were Kafirs but those who disgraced and oppressed Hazrat Imam Husain(a.s), his Ahle Bayt and other companions were pretenders of "Faith and Islam". Ashab-e-Kahaf were "Walee Ullah", they woke up and spoke after sleeping for centuries and yet they were alive. Imam Husain's(a.s) head was severed from the body and was held on the spearpoint and its speaking only after a few days was undoubtedly more miraculous than the event of Ashabe Kahaf.

Following the severed heads came the line of sick camels on bare back of them rode the family of the Prophet (pbuh) and other ladies who are all weak and fatigued but

(1) Sirr-us-Shahadatain:35,Nur-ul-Absar:page149,Sharh-us-Sadoor:page88)

Extract from "Falsafa-e-Shahadat-e-Imam Husain" by Prof. Dr. Muhammad Tahir-Al-Qadiri, page 60,61)

contented and peaceful. Why should they not be so, among them some are the mothers, some sisters and some wives of martyrs.

They are those dignified ladies who sacrificed their every thing in the way of God. Conditions are odd and very painful but every face is full of contentment because they are the bearer of contented Self and contented Soul.

The caravan passing through Damascus market stopped at the gate of Jama Masjid. Shimr made them stand in a place reserved for Turk and Velum Prisoners. One person came up to a girl amongst the prisoners and asked:

مِنْ أَيِّ السَّبَايَا أَنْتُمْ؟

"What sort of prisoners are you people?"

One of the Ahle Bayt answered: "We are the progeny of the Prophet(p.buh).

قَالَتْ: نَحْنُ سَبَايَا آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Another old man came near them and said:

"Thanks to Allah that he has killed your people and eradicated mischief by destroying you".

Imam Ali bin Husain(a.s) hearing the words of the old man asked:

يَا شَيْخُ أَقْرَأْتَ الْقُرْآنَ؟

"O' Shaikh! Have you read the Holy Quran?"

Shaikh : " Quran!! Yes I have read Holy Quran."

Imam said : "Have you read the ayat?"

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

(سورة الشورى ٢٣ آية ٢٣)

"Tell them O' Prophet(pbu)! that I desire no recompense from you but that you love my progeny."

(Surah Al-Shura 42, Ayat 23)

The man said: "No doubt this is about the progeny of Muhammad(pbu)"

The Imam said: "Believe me that we are that Zilqurba (progeny) and the above ayats are about us."

وَاللَّهُ نَحْنُ الْقُرْبَىٰ فِي هَذِهِ الْآيَاتِ

The Imam again said: "O' Shaikh! you must have read this ayat too."

فَأْتِ ذَ الْقُرْبَىٰ حَقَّهُ

(سورة الروم ٣٠ آية ٣٨)

"O' Muhammad! give the Zilqurba their rights."

(Surah Al Room 30, Ayat 38)

He said, "Yes I have read this Ayat also"

Imam continued: "Have you read this ayat in which the Muslims have been addressed."

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
(سورة الانفال ٨، آية ٣١)

"And know (O believers) that whatever you acquire as a booty, fifth of it is for God, for the Prophet(pbuh) and for his kins(Zilqurba). (Surah Anfal8,Ayat41)

He said again: "Indeed I have read it".

The Imam said: "We are that Zilqurba whom the Prophet(pbuh) had declared the rightful sharers of Khums".

"And have you read Ayate Tathir"? The Imam asked:

He said: "Yes I have read it".

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا
(سورة الاحزاب ٣٣، آية ٣٣)

"Allah wants to keep all sins away from you O Ahle Bayt and Allah may keep you pure as you merit to be pure"

(Surah Al-Ahzab-33 Ayat 33)

"We are those Ahle Bayt about whom God revealed this Ayat"

The Shaikh exclaimed! "By Allah tell me if it is so. Are you really from the family of the Prophet(pbuh)?"

Imam said :

وَحَقِّ وَجَدْنَا رَسُولَ اللَّهِ إِنَّا لَنَحْنُ هُمْ مِنْ غَيْرِ شَيْءٍ-

"By our Grandfather the Prophet(pbuh)! we are indeed the same".

Hearing the words of the Imam the old man felt ashamed, started apologising, threw turban(amama) off his head and started weeping. He raised both his hands towards sky and said three times:

O' God! I awfully repent. O' God! I declare my abhorrence for the enemies and killers of household of the Prophet, Muhammad(pbuh). I beg Your forgiveness and beg Your acceptance of my penitence.

This news was to reach Yazid and it reached him and he had killed the old man.

Some accounts of history (Tareekhe Qafti) say that Yazid was watching the entry of the caravan of the prisoners from his palace top. He was deadly drunk at that time and was humming the verse:

"When these camels and the sun came out of the hills of Jairon the crow started cawing and I said whether you can or not I have settled my debt from the Prophet(pbuh) my debtor".

The distressed Caravan of the Ahle Bayt was taken around the city and its markets then made to wait at the Palace of Khizra. On construction of this Palace Muaaviya Bin Abu Sufian had spent millions of Dirham and sahabi of Prophet Hazrat Abuzar Ghaffari had raised serious objections and had said:

"If it was built out of your own money, it is "Israf" (lavishness) and Quran declares Israf to be Haraam (forbidden) If you have built it from the Islamic exchequer, you have committed embezzlement because it belongs to the Muslims".

This is why he was banished to the barren wilderness of 'Rabza' where he passed his days in extreme poverty and died as a destitute. May God bless his soul! What an undaunted individual he was? This detail may be seen in "Tareekh-e-Islam ka Safar" written by Syed Ali Akbar Rizvi.

This was that historical palace which was very lavishly decorated and where Yazid held a general audience of the wealthy people of Damascus to facilitate them to witness the grandeur of the palace in awe.

THE ARRIVAL AT YAZID'S PALACE

Yazid's levee was fully decorated elites of Government, Emissaries of countries were seated on the adorned chairs. Rich and affluent lords of the City and Army officials focussed in splendour hither and thither, Yazid fully drunk, full of joy and inebriated on his victory accupied his ornate throne while the progeny of the Prophet (pbuh) waited in shackles for the permission to enter the court. Marwan bin Hakam⁽¹⁾ was sitting beside Yazid and when the prisoners entered he asked Shimr "What did you do with Husain(a.s) and his family".

Shimr replied: "Husain(a.s) came with eighteen of the Banu Hashim and some fifty or more companions to fight us. We killed all of them and their heads are on spear and their captive families are on these camels". Marwan shrugged and looked at Imam Husain's(a.s) head and said "The calmness of your face and the redness of your cheeks look good. My heart

(1) The Prophét (pbuh) had banished Hakam and his children from Madina. During life time of the prophet and during the regimes of Hazrat Abu Bakr and Hazrat Umer he could not enter Madina. But caliph third during his regime not only allowed his entry to Madina but entrusted the caliphate affairs to Marwan and the same Marwan Bin Hakam became the cause of the assassination of Hazrat Usman. (Detail may be seen in "Tareekhe Islam ka Safar, part II, Khulfa-e-Rashdeen by Syed Ali Akbar Rizvi).

has been calmed by Husain's(a.s) blood. I have extracted my debt by shedding the blood of the Prophet's(pbuh) family⁽¹⁾."

After Shimr had taken the head down from the spear he placed it in a Golden tray and presented to Yazid who looked at it for sometime and striking it boastingly with a Khezran(a kind of wood) stick which he had in his hand and then he started snuffling the following verse:⁽²⁾

لَيْتَ أَشْيَا حَيٍّ يَبْدُرُ شَهِدُوا جَزَعَ الْخَزْرَجِ مِنْ وَقْعِ الْأَسَلِ
لَاهُلُوا وَاسْتَهْلُوا فَرَحًا ثُمَّ قَالُوا يَا يَزِيدُ لَا تَشَلْ
لَسْتُ مِنْ عَتَبَةٍ إِنْ لَمْ أَنْتَقِمْ مِنْ بَنِي أَحْمَدَ مَا كَانَ فَعَلْ
لَعِبْتُ هَاشِمٍ بِالْمُلْكِ فَلَا خَبَرَ جَاءَ وَلَا وَحْيَ نَزَلَ

"I wish my elders who were killed at Badr could see the wailing of the people of Khazraj on the hit of the spear, they would have jumped in joy and would say: 'O Yazid! may your hands never tire'. If my elders who were killed at Badr were alive they would have greeted me for killing the leaders of the Banu Hashim; I will not be a descendent of Atabah if I do not

(1) Maqatal Abi Mahnaf, page 136.

(2) These couplets are there in above referred book.: (Alwaqae-wa-Al-Hwadis Vol. V, page 47, Al badaiya wa Al Nahaiya page 92,197, Tazkeratul Khawas page 271,300, Maqatilul Talebin, Page 120, Al Athaf page 18, Al Syadatuz Zainab, page 17,18, Hifdatur Rasool page 58.

take revenge; Banu Hashim had played a charade for there was no divine message nor news".

He then turned to his army men, "What did you do to Husain(a.s)?" Zajar bin Qais came forward to give the summary of action and the victory in the following words.

"Amirul Momineen! Congratulation! Allah has given you success. Husain Ibne Ali(a.s) came against us with his eighteen relatives and sixty companions. We stressed on them to swear allegiance to you but he refused so we fought and killed them all. These are their heads while their bodies lie on the sands of Karbala. The sun is scorching them, the winds dirtying them with dust and the vultures are flying over them. His family is imprisoned."

Yazid insults the Head of Imam Husain(a.s)

Yazid taking sip of wine took the head of Imam in his hand and said:

"I have severed the heads from bodies of such people who were important for us. They although were very pious, polite and enduring and By God! as compared to us they were very respectable in status".

Yazid started touching the teeth with his stick saying:

"What beauty that shines from the teeth and glittering up the tray. Both the cheeks are looking like roses. O' Husain! how did you like the strike?" He said while he touched the teeth with his stick.

According to Tabqat-e-Ibne Saad and Marwaj-uz-Zahab the Sahabi Abu Barza Aslami was present in the Court and he snubbed Yazid. In Khawasul Aimmah, Ibne abi-Ad-Dunya quoting Hasan Basri has written that when Yazid brushed the stick Abu Barza Aslami called very loudly:

"Yazid! withdraw your stick, I have been seeing these lips being kissed by Rasulallah(pbuh)~

O' Yazid! when you will face God your recommender will be Ibne Ziyad and intercessor of Husain(a.s) will be Muhammad Rasulallah(pbuh)."

Hearing such roar of Abu Barza Aslami Yazid was furious and asked him to leave the court. Abu Barza Aslami went out saying "May Allah cripple your hands." There was pin-drop silence, Emissaries and the Elites present in the court were stunned. In some books this event is related with Samra Ibne Jandab (Sahabi of the Prophet) to whom Yazid said:

"O' Samra! If I had not respected you as a Sahabi I would have had you slain."

Samra replied: "Praise be to Allah, You have so much respect for a sahabi and behave in this manner with the head of the grandson of Prophet(pbuh)!"

Ibne Khalkan writes that in the court of Yazid one sahabi Khalid Bin Ghufraan on seeing Imam Hussain's head composed a verse translation of which is:

"O' Son of the daughter of the Prophet's(pbuh) your head is soaked in blood. It is as if they had decided to kill the Prophet(pbuh). They killed you when you were thirsty and they did not delay to do so. By killing you they have "killed" Takbeer and Tahleel(Greatness and oneness of God), that is,

they have killed Islam."

Impression of Roman Emissary In the Court of Yazid

The kingdom of Rome had posted a permanent emissary in Damascus and he was present at that time in the court.

He asked Yazid: "Whose head is this?"

Yazid : "Husain's.(a.s)"

Emissary: "Which Husain(a.s)?"

Yazid: "Ali's son".

Emissary: Who was his mother?

Yazid: "Fatima(s.a)."

Emissary: "Fatima(s.a) Who?"

Yazid: "Daughter of Muhammad(pbuh) the Prophet."

Emissary: "Muhammad(pbuh) your Prophet?"

Yazid : " Yes."

Emissary: "Who was his father Ali(a.s)?"

Yazid : "Abu Talib's son and the cousin of our
Prophet(pbuh)."

Emissary : "What sort of Muslim are you? It is death for you and your religion. By the Messiah you people are ingrates. In the monastery of one Isle of 'JAFAR' lie the hooves of the mule that the Messiah rode. Every year we go to see it like you go to the KAABAH. I give witness that you people are evil".

He left the court and never came back!

It is strange that Allah asks the Muslims to praise and glorify his Prophet (pbuh) and the Ahle Bayt⁽¹⁾ but the drunken public Intoxicated with power and ignorant of Islamic obligations was insulting Islam and the courtiers were enjoying and making merry; Bibi Zainab(s.a) who was watching the proceeding could not control any longer and she spoke and delivered an eloquent speech exposing the evil of the Banu Omayya and the barbarity of Yazid.

Yazid's head hung in shame and the audience felt revulsion for Yazid bin Moaviya bin Abu Sufiyan.

(1) إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا (سورة الاحزاب ٣٣، آیت ٥٦)

"God and His Angels definitely send Darood on the Prophet (pbuh)
O! Believers of God you also send "Darood" and "Salam" on him as is
his right for the same". (Surah Al-Ahzab 33, Ayat 56)

Bibi Zainab's Speech in Court of Yazid

Bibi Zainab(s.a) was in anger, stood up in a dignified manner and she after praising God, sending Darood to the Prophet(pbu) and his Ahle Bayt directed her speech at Yazid:.

”قَامَتْ زَيْنَبُ عَلَيْهَا السَّلَامُ وَقَالَتْ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ

صَلَّى اللَّهُ عَلَى رَسُولِهِ وَآلِهِ أَجْمَعِينَ الخ-

"How much of truth is there in the words of God that those who did wrong have met a bad fate because they had denied the signs of Allah and mocked them".

"O' Yazid! By closing all doors on us and proclaiming us through out the land, you feel that we have been lowered from our status in the sight of Allah and that you have become respectable? It is your illusion that the tragedy, which we have met at your hands, has increased your stature. Is this the reason why you have become more haughty and proud?

Yes, you are bursting with joy that your evil kingdom has extended so wide, that bureaucracy of your Government is very firm. You may also be thinking that the Creator of Universe gave you the opportunity that without any threat you expand your rule, exercise your control over the people in

whatever manner you want.

Wait, Yazid wait, breathe a little more and then you will see what happens. You have forgotten this decree of Allah. The disbelievers should not fancy that the reprieve We give them is for their betterment but We are giving them a chance to sin as much as they like and after that will come their shameful punishment and a degrading torment.⁽¹⁾

"O' son of those whom we forgave and let go free, is this justice? Your women and slave girls are in graceful seclusion but the family of the Prophet(pbuH) is without head coverings. Yazid! You have brought us to this condition. The people gather to mock us wherever we helpless people are taken. There is no friend nor any protector of this caravan but how can we expect leniency from the descendent of the carnivore(Hinda, wife of Abu Sufyan had chewed liver of Hazrat Hamza). She whose family has risen on our flesh and blood, can we expect soft treatment from them? How can we expect such evil persons to think properly about the Ahle Bayt of the Prophet(pbuH).

(۱) وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِيهِمْ أَثِمًا نُؤْتِيهِمْ لَعْنًا لِّأَنفُسِهِمْ إِنَّمَا نُؤْتِيهِمْ لَعْنًا لِّأَنفُسِهِمْ إِنَّمَا نُؤْتِيهِمْ لَعْنًا لِّأَنفُسِهِمْ إِنَّمَا نُؤْتِيهِمْ لَعْنًا لِّأَنفُسِهِمْ (سورة آل عمران ۳، آیت ۱۷۸)

"And these infidels whom we give respite should not take it in their favour. We do so to give them enough time to commit more sin and they have contemptuous divine punishment". (Surah Aale Imran 3, Aayat 178)

O' Yazid! how blatantly and without feeling of guilt you say. 'If my ancestors were alive today they would have been very happy and would have felicitated me and said: May your arms be always strong! What a great revenge you have taken on Muhammad's family'.

Yazid! whatever you are doing or saying is the reflection of your thoughts. Look! you uncouth, the persons whose lips you are insulting with your stick is the leader of the youth in Paradise.

You have reopened the wounds by killing the family of the Prophet (pbuh) and Abdul Muttallib. You are calling out to your dead ancestors and are unaware that you will soon meet them⁽¹⁾ where they are and when you meet them you will regret that your hands should have no movements and your tongue should have stayed silent, so that you could not do what you did and could not say what you said⁽²⁾.

- (1) Refer to the Book "Sayyada ka Lal" of Allama Rashidul Khairi for the detail as in what condition Yazid died on 14th Rabiul Awal 64 Hijra.

(2) ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ آسَاءُ وَالسُّوْءَى أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ
(سورة الروم ٣٠، آيت ١٠)

"And they who had committed evils met evil end because they negated the Sacred Verses of God and mocked it". (Surah Al Room 30, Ayat 10)

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ إِذَا الْأَعْلَى فِي
أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ. (سورة المؤمن ٣٠، آيت ٤٠/٤١)

"They who have denied this (Holy) book and all with what We sent through the messengers will shortly know when shackle and Iron chain will be around their neck and they will be dragged around."

(Surah Al Momin 40, Ayat 70, 71)

O' God! Give us our dues from these oppressors and give us our due retribution. O' God! send your censure on those wretched beings who have spilled our blood and killed our supporters. By Allah! O' Yazid! you have scratched your own skin and have chopped your own flesh.

You will soon meet Allah and His Prophet(pbuH) in a sorry state. You have soaked the bodies of the Prophet's family in blood and you have been dishonoring them.

Yazid! when you will be taken in the court of Allah on the day of Qiyamat with the load of your sins you will see how Allah will bring together all the flowers of Muhammad's(pbuH) garden scattered hither and thither at one place and make them evergreen(all members of the family of the Prophet will be blessed with bliss); and how almighty Lord Creator will get us our rights from the tyrants as He has revealed:

"Do not think them dead as those who have been martyred in the way of Allah are alive and are receiving sustenance from their Lord."⁽¹⁾

Listen O' Yazid! it is enough for you to know that Allah will soon give His Judgment. The Prophet(pbuH) will file his

(1) وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ
(سورة آل عمران ٣، آیت ١٦٩)

And never think those who have been slain in the way of Allah as dead, they are alive and receiving their livelihood from their Sustainer, (Surah Ale Imran 3, Aayat 169)

complaint and Jibreel will assist him. Those people who have laid the base for you to reach such a power and imposed you over the Muslims reciting the Kalima of Muhammad(pbuH) will also meet their fate. Only then will they know what a severe punishment will be given to those who crossed the limits laid by Allah and then it will be known to them that who got the worst place and whose friends were foolish.

Yazid! it is the vagary of time that I am compelled to talk to a person like you. I consider you insignificant and worthless but I regard your punishment a great work and your insult a noble cause.

The reason for talking to you is that my heart is on fire and tears gushing out from my eyes.

It is surprising that the people whose lives we spared on victory of Makkah⁽¹⁾ have killed the chosen ones of Allah.

Alas! Alas! the blood of our martyrs still drips from the cuffs of the enemy's sleeves and even today their teeth are blood tainted by chewing our flesh. Alas! the bodies of the valiant martyrs lie on the sand of Karbala unburied and without clothes or shroud.

(1) How large heartedly Muhammad(pbuH) forgave people of Banu Umayyaa and other enemies of Islam. For detail my book "Tareekh-e-Islam ka Safar, Part I may be referred to.

O' Yazid! If you think you have attained something by making us prisoners of war, you should be aware of the losses you will suffer and do not forget that the deeds that you send forward will be used to judge you. Allah always does justice to His creatures. We do not complain to anyone but to Allah nor do we go to beseech anyone else, Him only we trust and He only is the centre of our faith.

O' Yazid! use as much deception as you can and do not hesitate to use any method. Accelerate your political activity and fulfil all your desires.

Despite all what you do you cannot lower our dignity nor you can tarnish our popularity. This is also beyond your means to stop our views to be public and our program to be known to people because you are not able to fathom the depth of our mission.

Yazid! Your thoughts are wrong, your views are faulty. Only a few days⁽¹⁾ remain of your life, table to be turned and soon you and your cohorts shall be scattered and your alliance disintegrated.

(1). It so happened as Bibi Zainab had predicted. Yazid died on 14th Rabiul Awal 64 Hijra, his son Moaviya refused to be throned, consequently the Kingdom went out of the hands of Banu Ummayya to Aale Marwan.

The day is near when the Crier the Invisible Speaker from the heaven will curse⁽¹⁾ those who are unjust and all praise is for Allah the Creator of the worlds. The Lord has already foretold our elders about our well-being in the hereafter and has honoured us with the gift of martyrdom. He will reward our martyrs and will give prominence to their heirs and successors. Verily He is very benevolent and very kind, God is enough for us and He only is the best Benefactor⁽²⁾."

Bibi Zainab(s.a) kept speaking and the audience listened with rapt attention. There was a pin drop silence. The veil of secrecy over the events of Karbala was removed. Her language and oratory kept the audience spell bound.

This great injustice and insult, who could think that the Ahle Bayt⁽³⁾ would face such a situation? But that all occurred

أَلَا لَعْنَةُ اللَّهِ عَلَى الْقَوْمِ الظَّالِمِينَ۔ (سورة هود ١١، آیت ١٨) (1)

Curse of God be on the tyrants. (Surah Hood 11, Ayat-18)

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ۔ (سورة آل عمران ٣، آیت ١٤٣) (2)

God is enough for us and He only is the best Benefactor.

(Surah Aale Imran 3, Ayat-173)

(3) جن کی خاطر سے بنائی گئی ساری دنیا اہل دنیا سے وہی گھر نہیں دیکھا جاتا

God created and embellished this world for Muhammad & his household

But the people of the same world to destroy them made attempts manifold

which is beyond imagination and occurred with God fearing people. These were the survivors whose men were killed, tents looted and burnt but they still remained steadfast in the way of Allah. Though they kept quiet but when they chose to speak the whole charade of Yazid and his cohorts was exposed.

بنا لیتا ہے موج خونِ دل سے اک چمن اپنا
وہ پابندِ قفس جو فطرتِ آزاد ہوتا ہے

Every creature is born free with enormous capability particularly the human being. He can avert any obstruction, convert desert to orchard for thriving and good living.

After the speech of Bibi Zainab(s.a), Yazid became furious, his intoxication of power started receding. He asked the audience what to do with the prisoners. Numan bin Basheer (ex-Governor of Kufa) stood up and said:

"O Yazid! do with them what the Prophet^(pbuh) (seeing them in this conditions) would have done with them."

He rejected this idea, dispersed the court and sent them all to the prison.

The historians have divided opinion about the location of the prison, some say that it was behind the Jama Masjid in an old and wretched building, some say that it was a dilapidated portion of this mosque itself.

The Hardships in Damascus

The details of the period of incarceration is not exactly known. Some say it was nine months and other say it was two months. While they were in prison Yazid used to call Imam Ali bin Husain(a.s) to his court and insult him. One day he asked the Imam of a mosque to go on the Mimber, praise the family of Abu Sufiyan and criticize the family of Hazrat Ali(a.s). The man did what he was ordered! the Imam listened for some time and then said:⁽¹⁾

"O' speaker! curse be on you, You have pleased a man to earn the displeasure of Allah, be prepared to burn in the fire of Hell."

One day in crowded mosque there was a contest about the "Truth and false". The Imam addressed Yazid and said:

"O' Yazid! allow me to go on the Mimbar and say a few words on the Prophet(pbuh)"

Yazid at first refused but relented on the insistence of the audience.

زر بر سر فولاد نمی نرم شود

(1)

(Wealth is such a thing with which biggest people can be bought.)

The Speech of Imam Zainul Abedin^(a.s) in the Court of Yazid

The Imam went on the Mimber. He praised Allah and His Prophet(pbu) and then said in very heart-touching, eloquent and impressive tone:

"O People of Syria! Those amongst you who know me they know but those who don't I would introduce myself to them.

I am the son of the martyr of Karbala. I am the grandson of Hazrat Khadija. I am the son of Sidratul Muntaha, I am the son of the tree of Tuba and I am the son of the man who was mourned even by the Jinns. I am the son of the man on whose death the birds mourned. I am the son of the leader of Yathrib (Madina), I am the son of the rider of "Hal Ata", I am the nephew of the grandson of the Prophet(pbu) Hasan Mujtaba(a.s), I am the son of the man whose young children were slaughtered without cause and crime, I am the son of the man whose severed head was raised on the point of spear, I am the son of the man who has not been given his burial bath, nor a shroud, I am the son of the man whose ladies have been disgraced at Karbala, I am the son of the man whose head is here but the body some where else, I am the son of the man who was surrounded on all sides by the

enemy. I am the son of the man who had no helpers left".

After this he said:

"O people! Allah has given us five great features:

- (1) By Allah, our house was the house of the Prophet(p.buh) where the angels came.
- (2) The Qur'an has spoken about us.
- (3) We have guided the people of this world to the right path.
- (4) Valour and bravery are inherent in us and we are the most exalted among humans though some may think they are.

(5) We possess the quality of learning and eloquence but other people undesirably boast that they possess it. Our trend is to guide the people to the right path and give knowledge to those who seek it. The hearts of the Momin are filled with love for us and we are the most culminated ones on the earth and sky. Had it not been for us Allah would not have created☆ this universe. No one should feel as honoured as we are. On the day of Qiyamat our friends will slake their thirst and our enemies will bear the

☆ أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي (حديث قدس)

consequences of their wretchedness⁽¹⁾."

People started lamenting, weeping and wailing on hearing these words from the Imam and Yazid asked the Muazzin to call the Azan just to interrupt Imam's speech.

The Muazzin said: "Allah Ho Akbar" and the Imam said: "You spoke about the mighty Allah the great Lord and his respect and you said the truth".

The Muazzin said: "Ashhaddo An La Ilaha Illallah", The Imam said: "I give witness with him who gives witness despite the disbelievers don't I am firm on my witness". The Muazzin said: "Ashhaddu Muhammadur Rasoolullah(pbuh)". The Imam started weeping, threw his turban(Amama) off his head and said: "O' Muazzin! please pause for the sake of this Mohammadur Rasoolullah(pbuh)" and then addressed Yazid:

"O' Yazid! tell by Allah! whether Muhammad(pbuh) was my grandfather or yours"?

Yazid said: "Yours".

(1) Causing shock and grief to the prophet(pbuh) is great crime about this God reveals:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا.
(سورة الاحزاب ٥٣، آيت ٥٤)

Undoubtedly those who cause sufferings to God and his prophets, God Almighty curses them and sets for them heinous punishment.(Surah Al Ahzab 33, Ayat 57)

God has ordained painful punishment and contempt in the next world to those who disgraced the prophet(pbuh).

Imam said: "Then for what crime did you slaughter⁽¹⁾ his Ahle Bayt? Why did you exhibit his family from town to town as you do with the common criminals? Why did you make me fatherless? Why did you create hinderance in my ancestor's religion?"

He tore the collar of his attire and then spoke to the audience. "Tell me truly by Allah, Is there anyone here who claims that his grandfather has been the Prophet^(pbuh) of Allah and the favourite of Allah?"

Hearing the address of the Imam the hummings of the audience all around grew loud and people started weeping, wailing and crying. Yazid apprehended unrest so he spoke to the man who had persisted on the Imam speaking from the Mimbar. "Curse be upon you. You sent him on the Mimbar to destroy my rule?"

He replied: "By Allah I did not know that the young man was such an orator!"

Yazid said, "Don't You know that he is a member of the Prophet's^(pbuh) household!"

The man asked: "If this be the case then why did you kill his father?"

(1) Derived from "Maqatal Abi Makhnaf" page 149,150.

Yazid⁽¹⁾ got very angry on hearing this and ordered for the man to be killed and left the mosque without offering prayer saying, "I have nothing to do with prayers"

This behaviour of Yazid was hidden from Syrian and it was an eye-opener for them. The markets were closed to mourn Imam Husain(a.s) and they started giving condolence to the Ahle Bayt. "By Allah we did not know that the head on the spear was that of Husain(a.s) because we were told that a rebel had been slain in Iraq and this is his head."

Yazid on hearing this sent the paras of Qur'an to the mosque so that people may become busy reading it and forget mourning of Imam Husain(a.s) but none of his tactics could change the mood of the public.

The echo of truth quaked the castle of infidelity and falsehood. Yazid came to his senses and went into deep thought as to what had happened. In his opinion he had buried Muhammad's(pbuh) religion in Karbala but the setting sun of Islam appeared to rise once again from the horizon of life which may sink the boat of his kingdom.⁽²⁾

(1) In the court of Yazid conscience is soiled.

As if evil in the world around Yazid is foiled.

دربار میں ضمیر کی مٹی پلید ہے گویا بدی جہاں میں بہ شکل یزید ہے

(2) Only one speech of Zainul Abedin smashed

the kingdom of Pharaoh of his time, that is, Yazid.

سرچل ڈالا فرعون وقت کا تیرے ایک خطبے نے زین العابدین

The Effect of Imam Sajjad's Sermon

The Imam's speech was soul covenant of anger throughout Damascus against Yazid. Those who bowed to him yesterday swore against him.

Yazid had thought that the hardships and torture would break the determination of Ahle Bayt and they will surrender. He could not realize that Aqeela-e-Bani Hashim the granddaughter of the Prophet(pbuh), Bibi Zainab was also among the prisoners who was giving support to the ailing Imam and preparing him to fight evil with his speeches more sharp than sword, she herself was showing the valour of Ali(a.s). Yazid could not also imagine that the daughter of "Gateway of City of Knowledge" will succeed in her mission of defeating the programme of Yazid with the blow of her speeches in the accent and tone of her father. This resulted in boosting up the morale of all the prisoners so much so that with the increasing hardships their determination was strong and strong.

برتر از اندیشہ سود و زیاں ہے زندگی
ہے کبھی جاں اور کبھی تسلیم جاں ہے زندگی
(علامہ اقبال)

Life is superior not to be weighed in terms of profit and loss
Life is to devote and submit to people or else it is just like moss

The exhibition of the prisoners and the heads of the martyrs had a boomerang effect because they not only deluded Muslims but the Christians and the Jews also abhorred Yazid.

While the Imam was speaking a Rabbi(Religious scholar of Jews) who also was guest asked Yazid, "Who is this young man?"

Yazid replied : "He is Ali Bin Husain(a.s)"

Rabbi asked : "Which Husain(a.s)"?

Yazid said : " Son of Ali(a.s) Ibne Abi Talib"

He again asked : "Who is his mother"?

Yazid Said : " Daughter of Muhammad(pbuh)"

"O' God the Great!" The jew said satirically addressing Yazid:

"You have killed the son of the daughter of your Prophet? What a bad successor and Khalifa you are. If we had a progeny of Hazrat Musa(a.s) amongst us we would adulate him. Your Prophet(pbuh) has died just fifty years ago and you have killed his progeny?⁽¹⁾ I feel very sorry for your condition".

(1) After revelation of Ayate Mobahila the Prophet(pbuh) went with Fatima tuz Zahra(s.a), Hazrat Ali Murtaza(a.s), Hazrat Imam Hasan(a.s) and Hazrat Imam Husain(a.s) to the priest of Yaman for disputation and at that time said O' God! "They are my Ahle bayt" (Sahih Muslim, Kitabul Fazayel) extract from 'Falsafa-e-Shahadate Imam Husain(a.s).' (Prof. Dr. Muhammad.Tahir - Al-Qadri page 90).

Yazid felt agitated on these words of the jew and he asked his cohorts to take care of.:

The Rabbi who rose and said:

"I do not care if you want to slay me. I have read in The 'Torah' that he who kills the progeny of a Prophet(pbuh) is always cursed and his permanent abode is the Hell."

The speeches of Bibi Zainab(s.a) and Imam Ali(a.s) added fuel to the fire and now Yazid remained badly disturbed. His own family members also started admitting openly for shedding the blood of Imam Husain(a.s) and the distress of the prisonors of Karbala and Yazid also believed that he has failed.

Yazid now was convinced of the futility of his exercise. He found that the prisonors had attained the height of "Faith in God" as they were tolerating the tyrannies smilingly. Yazid on the other hand was planning some political ploy to wash away the signs of the indelible sins he had committed, and therefore, he changed tracks and threw the blame on the shoulders of Obaidullah Ibne Ziyad the Governor of Kufa: father of Obaidullah Ziyad bin Sumaiyya was a person of undeclared heritage. Moaviya declared him to be his brother for some reason about which "Tarikhe-e-Kamil" says:

"Only sometime after the martyrdom of Imam

Husain(a.s) Yazid heard that people were abusing him for having done this. They were clamouring for revenge. Yazid was quite worried and he started blaming and abusing Obaidullah Ibne Ziyad in public declaring him to be solely responsible for the entire event"(1).

Narration of Allama Jalaluddin Sayuti

Allama Jalaluddin Sayuti also writes in his book 'Tareekhul Khulafa':.

"After the Martyrdom of Imam Husain(a.s) and his companions Ibne Ziyad sent their heads to Yazid in Damascus. He was very happy to see them but when he heard the public abusing him for his deeds he also regretted for having done it. Public anger was correct".

Abul Ali writes in his "Masnad" of Abi Obaida that the Prophet(pbuh) had said, "My Ummah only will remain truly just until a person called Yazid will obstruct the justice in Islam."

Al Ruyani in his "Masnad" quotes that Abul Darwa said:

"The Prophet(pbuh) said that a man named Yazid of Banu Ommaya will change my Sunnah."

(1)Tareekhul Khulafa, Allama Jalaluddin Al Sayuti,page.428,429.Progressive Books, Lahore 1997.

Yazid's Political Ploys

Yazid was so disturbed that even heavy drinking could not help him sleep. He called his people and said:

"O' People of Syria! Do you think that I have killed Husain(a.s) or ordered his death. No it is not so. Husain(a.s) has been killed by Ibne Marjana (Obaidullah Ibne Ziyad)."

Allama Husain waiz Kashfi writes:

"Yazid called Imam Zainul Abedin(a.s) and said: "Ask whatever you want and say what ever you have to". The Imam said, "My first request is that you hand over the killers of my father so that I can kill them. The second is that let me go back to the tomb of my grandfather".

For the first request Yazid called Khuli and asked him, "Did you kill Husain(a.s)?"

He said "No not me but Sanan Ibne Anas".

Yazid called Sanan and asked him and he named Shimr. When Shimr was asked he said:

"I will tell you the stark truth that who killed Husain(a.s). The man who has killed Husain(a.s) is the one who gathered all the Arab tribes and opened the coffers of the Government for this purpose, engaged fully armed men, horses,

ammunition, robe of honour and attractive allowances and ordered them to go and fight Husain(a.s)."⁽¹⁾

Yazid asked: "And who is the person who did this?"

Shimr replied: "By Allah! O Yazid! It is you who did it".

Yazid posed embarrassed and showed regret but did not relent from his evil ways. He did not question the killers of Imam Husain(a.s) nor did correct his acts and as usual continued killing, ravaging, callousness, bloodshed, fraud and lies which can be seen from the events which occurred later. The event, in the year 62/63 Hijra when he ordered the massacre of the people of Madina, that is, Event of Herra. The event of showering fire on Kaabah⁽²⁾ (64th Hijra). These continuous acts of Yazid authenticate his bad character.

This is the miracle of the great martyrdom that Yazid bin Moaviya, Obaidullah Ibne Ziyad, Umar Ibne Saad, Shimr Ibne Ziljoshan⁽³⁾, and Khuli had the desire that their names

(1) Karbala our Karbala kay baad, Irtiza Nawaz Puri, page.237)

(2) Details may be seen in "Tareekhe Islam Ka Safar" Part II, By Syed Ali Akber Rizvi.

(3) Shimr's name was Sharjil, Patronymic was Abu Sabigha related to Bani Kalab. Shimr's father Ziljoshan was a brave man and a good warrior. The King of Persia had awarded him a shield for this quality and, therefore, he was known as Ziljoshan(shield holder)

Ref: "Qiyame Imam Husain "Ka Geographiyae Jayeza" page 326.

be listed as the Killers of Imam Husain(a.s) but when the tide turned, they started accusing each other and absolving themselves of the crime. Yazid accused Ibne Marjana, that is, Ibne Ziyad as killer of Husain(a.s), Ibne Ziyad accused Umer Ibne Saad, Shimir, Khuli and the army men accused Yazid and Ibne Ziyad of this heinous crime.

Hazrat Minhal Bin Umru meets Imam Zainul Abedin (a.s)

The period of imprisonment in Damascus was the vexatious time for the Ahle Bayt. It was during that time Minhal Ibne Umru came and met the Imam. He enquired their welfare and the Imam said:

"We are in the same state as the Bani Israel in the days of the Pharaoh. He used to kill their men and children but kept the women alive⁽¹⁾. The Quraysh used to boast to other Arabs that the Prophet(pbuh) was from Bani Quraysh. We the Ahle Bayt of the Prophet(pbuh) have been slain and proclaimed

(1) إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يَتَّبِعُ أَبْنَاءَهُمْ وَيَسْتَجِى نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ۔ (سورة القصص ۲۸، آیت ۴)

No doubt Pharaoh conceited in the world and made division in its population in different groups and weakened one of those, slaughtered their male children kept the female alive, unfailingly he was amongst the evil mongers. (Surah Al-Qasas 28, Ayat 4)

all over the land. We are being pulled as if we are someone's slaves. This is to try to degrade us and our lineage as if we are not dignified and prominent, our profound behaviour towards mankind not pure in any sense, it is all for the kingdom and army of Yazid and the sons of Mustafa(pbu) are the lowest of the low in the land".

Minhal bin Umru says that while the Imam was talking to him a lady came out gracefully from the devastated portion of the prison and addressed the Imam:

"O' last survivor of Aale Muhammad(pbu) and king of the throne of Imamat where did you go?"

Hearing this, the Imam went to her immediately. When Minhal asked about the lady he was told that she was Imam's aunt Syeda Bibi Zainab(s.a).

Hind wife of Yazid speaks to Bibi Zainab(s.a)

While the Ahle Bayt were in prison a woman came to Hind⁽¹⁾ the wife of Yazid and said:

"Some prisoners have come recently but I do not know who they are. Why don't you come with me to see them and find out about them".

Hind put on the finest dress and got ready. She asked her maid to place chair in such a position that she could comfortably and in a relaxed manner observe the prisoners.

When Hind was seated Bibi Zainab(s.a) saw her, recalled and recognized her and said to her sister Hazrat Umme Kulsoom:

"O Sister! Could you recognize this woman?"

She replied: "No I don't."

Bibi Zainab said:

"This is our slave girl Hind binte Abdullah who used to do our household work."

(1)Hind Binte Abdullah, prior to her marriage with Yazid was a house-maid in the house of Amirul Momeneen Ali Murtaza(a.s) and Performed household work. She was full of love for Ahle bayt. ("Ali ki beti", p442, by Dr. Ali Qailemi)

Hearing this from Sani-e-Zahra Bibi Zainab, her sister Hazrat Umme Kulsoom quietly hung her head down and so did Sani-e-Zahra to avert attention of Hind. But Hind, who was watching both of them attentively, asked: "Sisters! Is there any thing such that you talked to each other and lowered your heads?"

Bibi Zainab gave no reply and remained silent.

Hind asked again: "Where are you from?"

Bibi Zainab could no more remain silent and said: "We are from Madina."

When Hind heard of Madina stood up respectfully and started asking: "O' Sister! Do you know people from Madina?"

Bibi Zainab asked: "Whom are you asking about in Madina?"

Hind: "I am asking about my Lord Ali's family".

Bibi Zainab: "How do you know Ali's(a.s) family?"

Thinking about Ali's(a.s) family eyes of Hind were full of tears and she said: "I was a house-maid of that house and I love the family".

Bibi Zainab: "Whom do you know and about whom do you inquire?":

Hind : "I want to know about the children of Imam Ali(a.s), Husain(a.s) and his children and Ali's pious daughters particularly about Bibi Zainab(s.a) and Bibi Umme Kulsoom".

Bibi Zainab told her in a hoarse voice:

"O' Hind! If you ask about the progeny of Ali(a.s) then Listen: We have left Madina and are waiting to take the news of his progeny's martyrdom. If you want to know about Husain(a.s) then listen! the head before Yazid is the head of Husain(a.s) and if you want to know about Abbas and other sons of Ali(a.s) then listen that we have left the pieces of their broken bodies without heads on the hot sand of Karbala. If you ask about Zainul Abedin(a.s), he lies here sick and weak and unable to walk. If you ask about Zainab, I am Zainab binte Ali(a.s) and this is Umme Kulsoom."

Hearing this, Hind cried loudly and wailed.

"Wa' Amman!, Wa' Sayyeda! Wa' Husaina! I wish I was blind and had not seen the daughters of Fatima(s.a) in this condition". She hit her head with a stone and fainted. She saw Bibi Zainab beside her when she came to senses.

"Please get up O' Hind! go home lest your husband Yazid be furious on you!"

Hind said: "By God! Until I have mourned Husain(a.s) and until I take you and the other Hashimi ladies home I will

not return".

She stood up, tore her dress and went bare feet to where Yazid was sitting with the elites and affluent people of Damascus, she wailed, cried and said:

"O' Yazid! have you ordered the sacred head of Husain(a.s) the grandson of the Prophet(pbuh) to be hung on the spear by the side of the gate?"

Yazid who was sitting in throne resting against a bolster with colourful crown on his head was baffled seeing his wife in this condition, he covered her with his robe and said:

"May Allah curse the hasty Ibne Ziyad who killed Husain(a.s)."

When Yazid was covering her with his robe she said: "O' Yazid! curse be upon you, you are so bashful about me but where was your such feeling about the daughters of Fatima(s.a). You took away their coverings, unveiled their faces, put them in prison and yourself wanting to enjoy a sound sleep. Until you send them with me I will not enter your house at all".

Yazid's attitude towards the prisoners changed after this and he became polite to them.

THE RELEASE OF THE AHLE BAYT

No one is certain about the period of their imprisonment in Damascus. Majority of People were not literate in those days and there were only a select few who recorded the incidents on paper. With the efforts of such people we have been able to know the historical events, although it is very difficult to believe that it all happened exactly as they wrote because the records differ from writer to writer.

When Yazid foresaw horrible consequences of his sins, he was convinced that keeping the Ahle Bayt in prison any longer will be vulnerable to his power, he called Syedus Sajjad(a.s) in his court, had him seated by the side of himself, looked at him very affectionately and said:

"May Allah curse Ibne Ziyad who treated your father in this way. Had Imam Husain(a.s) and me met face to face I would have replied positively to all his desires". After this he said:

"I am releasing you all, you are free to live in Damascus, go to Madina or wherever you please."

The Imam preferred to act upon the advise of Bibi Zainab(s.a). It was then decided that the caravan of Ahle Bayt would go to Madina from Damcsus. Yazid agreed to this and ordered for the preparations of the journey.

The Majlis in Damascus

The Imam spoke to Yazid "Due to restriction by your security people our women have not been able to mourn their martyrs. We would like to assemble and hold a condolence gathering(Majlise Aza) if you grant permission".

Yazid gave permission and a house for this purpose in "Darul-Hajarah" was vacated. The Ahle Bayt went to that house and the women of the Qurayshi and Hashmi family living in Damascus joined the mourning. Yazid was not quite willing for this condolence and mourning commemoration held by the Ahle Bayt but instead he wanted them to leave for Madina without any delay yet for three days the mourning in Damascus continued against Yazid's desire to send the Ahle Bayt back to Madina immediately. It is said that Yazid himself participated in the mourning in his misgiving that the load of his sins may reduce.

Before leaving, the Imam demanded that the assets looted from them should be returned. Yazid said he would give manifold more. The Imam hearing this said:

"I do not want anything in excess. I want you to return only what was looted because in that was Veil, Necklace, dress, weaving mill and other relics of my grandmother Fatima Zahra(s.a). Yazid ordered that the looted items be returned and from his side he added some Dinars but the

Imam did not accept any Dinar and returned to Yazid.

Departure of Ahle Bayt from Syria

Yazid asked Noman bin Bashir Ansari⁽¹⁾ to make the arrangement for the journey and to send a sincere person as an escort. Before leaving Imam was again called by Yazid who said:

"May Allah curse the son of Marjana, if I and your respected father had met I would have accepted all his conditions and with all possible efforts even at the cost of my son's life had saved him from being slain but I feel that his martyrdom was destined⁽²⁾". Yazid also said to the Imam to

- (1) When Muslim Bin Aqeel reached Kufa, Noman Bin Bashir at that time was Yazid's Governor there. Yazid deposed him & appointed Obaidullah ibne Ziyad in his place. Noman bin Bashir then returned to Syria. (Al Astiyab Vol. IV page 1496).
- (2) At this stage I recall the event of "Mobahila" 10 Hijra. When the Prophet (pbuh) set out for "Mobahila" with Christians of Yemen, Hasan and Husain(a.s) were ahead, behind them was Hazrat Fatima-tuz-Zahra(s.a) and following her was Ali Murtaza(a.s). This was just to indicate to them that there was a challenge to Islam and they should sacrifice everything but save Islam. And these reverend personalities sacrificed themselves and saved Islam and got eternal life.

write to him if they needed any thing after they resettle in Madina⁽¹⁾.

This was just a sort of exhibitionism as he soon attacked Madina and Makkah, details may be seen in "Arze Jalal-wa-Jamal" By Syed Ali Akbar rizvi,(Events of Hirra and showering fire on Khana-e-Kabah are given in the books of history which can never be forgotten).

Noman bin Basheer was called again and was told "Guard the honour, respect and dignity of Ahle Bayt. Travel in the night, lead the caravan and if they need anything on the way they should be provided."

The Ahle Bayt were treated well on their return journey and Yazid's men flung a ring of security around them. They used to stand at a distance away when the caravan halted for wazu or other reasons.⁽²⁾

(1) Tareekhe Tabree Vol. V, Page 233.

(2) Saheefa-e-Karbala Page 472, Hujjatul Islam Ali Nazari Munfarid.

Chehlum at Karbala

While returning through Iraq the Imam asked Noman to take them to Karbala. When they reached there they met Jabir bin Abdullah Ansari⁽¹⁾ who had come there for Ziarat of Imam Husain(a.s) with some people of Bani Hashim and some people of Prophet's family. The women held condolence and mourning of grandson of the Prophet(pbuh). This was second time that the caravan of Ahle bayt had reached Karbala on 20th Safar 62 Hijra.

If different version of Ahle Bayt's arrival at Karbala are put together that would read like:

(1) The prisoners of the family of the Prophet after the martyrdom of Imam Husain(a.s) left Karbala for Kufa on 11th of Muhurram 61 Hijra then from Kufa to Damascus. While going from Kufa to Damascus this caravan passed through Karbala for the first time on 20th Safar 61 Hijra and held chehlum mourning there.

(2) On 14th Rabi-ul-Awwal 61 Hijra the caravan reached Damascus.

(1) Hazrat Jabir Bin Abdullah Bin Umro Bin Haram Ansari was with the Prophet(pbuh) in 18 Ghazwat, then was with Hazrat Ali(a.s) in Siffeen. He has quoted many Hadees. He became blind in his last days and died at the age of 94. (Al Istiyab Page 319)

(3) According to Jabir bin Abdullah Ansari when he reached Karbala on the 20th of Safar 62 Hijra for Ziarat of Imam Husain(a.s), Imam Zainul Abedin(a.s) also with the Caravan-e-Haram after being released from imprisonment reached Karbala on the same date. Caravane Ahle Bayt, If I could still call it Caravan-e-Husaini! But how can I? Now, the great Imam(a.s) is not there nor his full family, remaining are Syed-us-Sajjad only in males, prophet's granddaughter Bibi Zainab(s.a), some aggrieved ladies and innocent male and female children. This was, however, the second time the caravan of prisoners reached Karbala on 20th of Safar 62 Hijra, spent a few days in mourning and then left for Madina.

THE ARRIVAL OF AHLE BAYT AT MADINA

When the caravan reached the outskirts of Madina the Imam(a.s) ordered for a halt. The tents of the ladies were pitched. The whole journey passed in extreme agony and grief, a fully thriving family had been ruined. It is a moment to think and recall, when the caravan had set out from Madina the full family was there, the respected Imam(a.s) was there, Abbas(a.s) was there, Ali Akber was there, Qasim was there, Aun and Muhammad were there, it is becoming very difficult for me to take more names as I am moved to tears, my voice afflicted, you may just imagine as to how to narrate that when they had left Madina there was also a baby of six months cheering in his mother's lap who was now in eternal sleep underneath the hot sand of Karbala. Mother's lap is deserted she is in the caravan helplessly looking hither and thither, her pathetic condition only be known to the parents. Cruel people always remain cruel. (1)

(1) فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ -

بِمَا كَانُوا يَكْذِبُونَ - (سورة البقرة ٢، آيت ١٠)

In their heart there is one specific sickness and God has aggravated it further and they will be put to a grievous punishment because they were liars. (Surah Al Baqra2, Ayat 10)

After they reached very near to Madina the Imam asked Noman bin Basheer. "Your father was a poet do you have any interest in poetry?"

He replied: " Yes! I am a poet too:"

The Imam said: "Narrate the story of Husain Ibne Ali(a.s)"

Noman obeyed, bareheaded and in aggrieved condition he entered Madina of the Prophet(pbuh) and in painful but loud voice recited the following elegy in the by-lanes of Madina and announced the arrival of the caravan.

يَا أَهْلَ يَثْرَبَ لَا مَقَامَ لَكُمْ بِهَا قَتِيلَ الْحُسَيْنِ فَادْمَعِي مِدْرَارًا
وَالْحِسْمُ مِنْهُ بِكَرْبَلَا مُضْرَجٌ وَالرَّأْسُ مِنْهُ عَلَى الْقَنَاقَةِ يُدَارُ

"O people of Madina! Madina is no place to live any more. Husain(a.s) has been slain. I weep tears to mourn him. His body lies soaked in blood in Karbala. His head was exhibited on the point of the spear",

Hearing these words the people of Madina left their houses and ran towards the caravan. Ummul Momineen Umme Salma, Ummul Baneen widow of Hazrat Ali(a.s), mother of Hazrat Abbas with other women of Abdul Muttalib's family proceeded towards the caravan wailing "Wa-Husaina! Wa-Husaina!". Their sobbing was more and more and on

seeing Imam Zainul Abedin(a.s) there was heart- breaking wail and cry. What may have befallen on that daughter of Imam Husain(a.s) (Fatima Sughra) who could not accompany the Imam and stayed back in Madina, there is tremor in her hands, eyes full of tear, heart sinking; I have no words to describe her condition but, however, I write below what the Imam(a.s) said:

"O' people! We were put to great hardships. The wall of Islam has cracked. Imam Husain(a.s) and his companions have been slain. His family was made captive. The heads were put on the spear points and exhibited throughout the land. No catastrophe could be as severe as this. O' people! who among you can be happy after the martyrdom of Husain(a.s) and which heart will not weep and bleed for him"?

"Listen! O' people! the seven skies wept on the martyrdom of Husain(a.s), the seas and their waves mourned him, the earth wept for him, the trees and their branches mourned him, the fishes and other sea animals mourned him, the angels and all the creatures of the skies mourned him, there is no heart that is not mourning and weeping him?"⁽¹⁾

(1) Maqal Abi Mahknal, Page 188, Nasikh Al-Tawareekh, Vol. 4, Page 286.

The caravan entered the city and when the houses of the Prophet(*pbuh*) came into sight Hazrat Umme Kulsoom started reciting this elegy:

"O' My ancestors' city of Madina! do not welcome us for we have come here with grief and hardships. When we had left you we had our men and children with us and now we have come back in a state of mourning and despair and befriended only by Allah. We wail and weep. We are the ones who were taken from one city to another to be exhibited bareheaded on bare backs of camel. We are the daughters of the Aale Yasin and Taha. We are those who bear hardships with endurance. We weep for those who were our leaders. Be it known to you, O' grandfather! that your Husain(a.s) has been slain."

The events are full of pathos. I have no strength to describe and feel that my readers too have no strength to go through the details. Women and children stayed there recounting their miseries while Syedus Sajjad(a.s) went straight to the grave of the Prophet(*pbuh*).

Syed-us-Sajjad(a.s) on the Grave of the Prophet(pbuh)

Tarikhe Al-Khamees says:

"Imam Zainul Abedin(a.s) went straight to the grave of the Prophet(pbuh) after the caravan of Ahle Bayt entered Madina. He put his head on the grave and said:

"O' grandfather! O' leader of the apostles of Allah! your favourite son Husain(a.s) has been martyred. O' grandfather! your Husain(a.s) was killed hungry and thirsty on the bank of Euphrates. Your progeny has been ruined. O' grandfather! I was imprisoned and your Ahle Bayt were taken around bareheaded. We cannot count on fingers the hardships we have passed through".(1)

(1) Maqatal Abi Mahknaf, Page 143,

Bibi Zainab(s.a) in the City of the Prophet(pbuh)

Bibi Zainab could not find peace even after her return in Madina. She was haunted by the memories of the loved ones including her sons who were martyred hungry and thirsty in Karbala. She was always sad, sometimes recalling the severed arms of Abbas, sometimes the spear lanced into Akbar's chest, sometimes Qasim's body trampled by horses, sometimes smiling face of the baby Ali Asghar; sometimes imagining Aun's coming of age and sometimes the prime of youth of Muhammad.

She remembered Hazrat Muslim rolled down from the roof of "Darul Ammara", sometimes the small dead bodies of tender aged sons of Muslim fighting and flowing against the stormy waves of the river; sometimes Muslim Bin Ausaja, sometimes she remembered Habib ibne Mazahir; sometimes Zuhair bin Qain and sometimes Abdullah Ibne Umair.

Sometimes she remembered Husain(a.s) coming from the horse back to the earth, sometimes coming of his horse to the tents without Husain(a.s); sometimes Sham-e-Ghariban, cry and sighs of the innocent children; sometimes their presence in the court of Ibne Ziyad and sometimes waiting for hours in

the court of Yazid; sometimes dark and suffocating cells of the prison; sometimes falling walls of dilapidated prison; sometimes happy and populated house of Madina, sometimes tomb of the Prophet; sometimes unburied and unshrouded bodies of martyrs on the burning sand of Karbala and sometimes thirsty Sakina running towards battlefield with "Kuza"(earthen pot) in her hand. The shock, the grief and the hardship were the reasons which made the granddaughter of the Prophet and daughter of Ali(a.s) the most aggrieved person. The condition was such that Bibi Zainab looked like a lifeless skeleton as if there was no existence of soul in her body.

Bibi Zainab made her house, that is, the house of Abdullah bin Jaffar-e-Tayyar a "house of mourning" and spent her days and nights in wailing, crying and weeping and so did the other women dressed in black robe. In short the house of the Prophet(pbu) turned into a "mourning house".

There was a little peace in the house of the prophet(pbu) when Ameer Mukhtar in 66/67 Hijra sent the heads of Obaidullah bin Ziyad, Umer bin Saad and some other murderers to Imam Zainul Abedin(a.s) but it was only when Bibi Zainab had already left this world. She died as a grief stricken woman on 15th Rajab 62 Hijra.

DEATH OF BIBI ZAINAB(s.a)

There is dissent among the historians about her death. Some say that she was buried in Jannatul-Baqih after she died in Madina.

Dr. Ayesha binte Shati Misri says:

"The records say that she died on Sunday 14th Rajab 62 Hijra in Cairo. The eyes which had seen the Altar of Karbala were closed forever and her holy body that had undergone severe and unbearable hardships was laid in eternal peace. She was buried in the house of Muslima bin Makhlid Ansari where she was staying. Her grave is a famous place of pilgrimage where People flock even today from all parts of the world.(1)"

The story of her life taking misery, grief and agony will be remembered not only in the coming days but for times and ages to come.

Maulana Syed Ibne Hasan Najafi has also written in his book "Hazrat Zainab-e-Kubra Kay Tareekh saz Aur Ahad Afreen Khutbay:"

(1) Karbala ki Sher-e-Dil Khatoon, Dr. Ayesha Shati Misri, page 173).

"According to the Egyptians the holy mausoleum situated in the locality of "Qanatrus Saba" at Shahrah-e-Zainab is the Shrine of "Sani-e-Zahra" Bibi Zainab(s.a).

Some historians say that she went to Syria with her husband Abdullah bin Jaffar-e-Tayyar, she fell ill and breathed her last. She was buried in the settlement of Rawiya. Her holy Tomb is very famous pilgrimage of "people of faith" where millions of Pilgrims from every part of the world come for Ziarat and are bestowed with solace.

People also say that she is buried in Damascus. When the caravan led by her had returned from Karbala Hazrat Abdullah was in Madina. After sometime he left for Damascus (Detail contained in previous pages) where he had his business and owned some land in the suburbs of Rawiya. He wrote a letter to Bibi Zainab asking her to come to Damascus. Though she was faced with such humiliation in Damascus only months ago she in amenability of her husband left for Damascus but died before she could reach Abdullah's land in Rawiya.

How could she settle or stay in that Damascus where she had passed through such treacherous and tragic time?

She must have recollected all the events from Karbala to Damascus and all grievous memories must have started

flashing upon her eyes. Gushing of Euphrates before thirsty men, women and children and their hunger and thirst for three days, looting and burning of tents, bare headedness of ladies before public; six months infant Asghar's fluttering in his father's arms after being hit by Hurmulas three pronged arrow, fountain of blood from delicate throat; Imam's condition when he buried Asghar, respected Imam going to the battlefield and his head being severed from the body by the meanest enemy. It was all before her eyes like photos and with all this, the steadfastness in the way of Allah and achieving the objectives of Prophet(pbuh) was possible only by Ahle Bayt. All these events and circumstances tell the world to conclude that the great lady Bibi Zainab was totally heart broken. The granddaughter of Prophet(pbuh) after the event of Karbala did not live more and in seventeen months time left this mortal world. She died on 15th Rajab 62 Hijra. The grandfather and the granddaughter in Purgatory must have given condolence to each other and she must have been very fondly and respectfully embraced by the Prophet(pbuh).

Though I have been to Damascus many times, the most memorable visit was my pilgrimage in 1994. After this journey I have written a travelogue named as Hadees-e-Ishq, some photographs of which are being given here.

After going through the whole episode it is clear like broad day light that Allah tests even his best bondsmen with

hardships, gives respite to the tyrants to add up their sins to maximum and then gives His great rewards to those tested bondsmen and gives severest punishment to their oppressors.⁽¹⁾

During writing this book and going through various references I can not describe as to what befell on me and what state of anguish I passed through. But during reading the tragedies and writing the events of "Sham- e-Ghariban" I felt over and over again that the time subtly flew and having been freed from the shackle of time and space⁽²⁾ I reached Maidaan-e-Karbala on 30th June 2003 that is, 29th Rabi-us-Sani 1424 Hijra, I felt that I could see every thing and all around without moving my eyes and turning my head. The whole pathos of "Yaum-e-Ashura" in Karbala was vivid before my sight. All what I saw I want you also to see with me:

(1) وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِيهِمْ لَهْمٌ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُؤْتِيهِمْ لَهْمٌ لِّيَزْدَادُوا
إِنَّمَا وَلَهُمْ عَذَابٌ مُهِينٌ. (سورة آل عمران ۳، آیت ۱۷۸)

"Do not let those who disbelieve imagine that our giving them respite is good for them. We only give respite to them so that they may increase their sins and there is shameful doom for them"

(Surah Ale Imran 3, Ayat 178).

می شود پردہ حشم پر کا ہے گا ہے
دیدہ ام ہر دو جہاں را بہ نگاہے گا ہے

(2)

Sometimes it is so that I feel that screen of my eyes be as leaf of grass
And I see the world and life hereafter with a particular look and glass.

"This is the day of Ashura, time of Asr prayer is passed. Battlefield is silent. The surrounding is annihilating, there is a deep feeling of nothingness save God, there is a howling wilderness. On one side, however, Yazid's army is making merry, on the other, the family of the Prophet_(pbuh) sitting beside their burnt but smoldering tents. They are bare-headed and the refulgent sun hid itself amidst the gloomy darkness of Sham-e-Ghariban. The evening sets in. The evening when the prayers of Shab-e-Ashur not there, the evening when Imam Hussain(a.s) had fulfilled the covenant that he had made in his childhood. The evening when 72/73 devotees of Imam sacrificed their lives and their bodies scattered on the burning sand of the desert. The evening when the lump of earth given by the Prophet_(pbuh) to Bibi Umme Salma turned blood-red. The evening Yazid's army celebrating festivity, drunk and intoxicated. The evening when Ahle Bayt were without their guardian. The evening when Ahle Bayt were bare headed without veil. The evening when Qasim was not there, Ali Akbar, Abbas, six months Ali Ashgar, Aun and Muhammad were not there. By Allah! I feel that I am physically present in Maidan-e-Karbala and witnessing everything; in the state of unconsciousness. I often think that could I really be there on the day of Ashura and I could sacrifice my life on Husain(a.s) in the way of Allah"?

I sometimes wonder and am aggrieved at some of the Zakirs who when come to this part of the tragedy are listless in their declamation and despite all the slogans and charade of faith no one of them appears really impressed in himself but tries to impress the listeners. It seems that all the outpourings are not coming from their hearts but only from the tongue.

The aim of the Zakirs seems more to be prominent in society than to touch the hearts of the Ummah.

دل سے جو بات نکلتی ہے اثر رکھتی ہے
پر نہیں ، طاقت پرواز مگر رکھتی ہے

One can instill his message into heart if honest and sincere
Has power to fly without feather can attract people and endear

Remembering the martyrs of Karbala is a noble cause and should always continue[☆] with utmost sincerity so that the Muslim Ummah should never forget this tragedy, should

☆ Quran also has given much importance to history.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ
(سورة النور ۲۴، آیت ۲۴)

"And no doubt we have sent to you very clear signs and examples of such people. (Surah Ainoor 24, Ayat 34)

ہست قرآن حاہائے انبیاء ماہیان بحر پاک کبریا

Quran describes the stories of prophets to give human being a lesson
It is just like the narration of fishes diving in God's sacred Ocean.

remember determination and steadfastness of Imam Husain (a.s) and the Ahle Bayt and should always bear in mind not to surrender to the oppressors at any cost. Our oppressed and ailing Imam Ali Zainul Abedin(a.s), Bibi Zainab(s.a) and the other prisoners of Karbala during and after the tragedy of Karbala offered sacrifices with holy intentions, undefiable faith and passion for Islam and they endured the agonies and hardships with undiminishing passions. This gives us message to think that our Majalis should instill into our heart head and inculcate in us sense of honesty, collectiveness, respect for humanity, support to the oppressed, hating the tyranny, fighting injustice and willingness to sacrifice our wealth and life for Islam. We should all bear in mind that in real sense the admission and acknowledgement of sacrifices of the martyrs and the prisoners of Karbala should be that the majalis should fulfil the need of character building, right thinking and refrain from show☆ and affectation.

I have great respect for Ulema, scholars and the intellectuals, every word of their speech is instilled in the heart and not that their knowledge is reflected but adds to the knowledge and affability of their listeners(Samaeen-e-Majlis) also.

☆ My submissions may be unpalatable to some people for which I sincerely regret to them.

My advices may be bitter and rude but let me quote

"Opium a poison acts for venom and alike as Antidote"

I write this as a prelude to the appeal I would like to make to the Zakirs who relate the incidents of Karbala so beautifully but the listeners are not able to receive the message. I regret but wholeheartedly feel that such Zakirs would agree that their speeches should compliment their words in such a way that their words should commensurate with practicality in their lives for the congregation to follow them and to ultimately try their best to follow the footsteps of our great people and the Imams. Our weeping, wailing and mourning would serve no purpose if we have no good deeds to our credit. If all the orators from the mosques and the Imambargahs start doing as they say in their speeches the listeners may surely be impressed and attributed towards the lessons given to us in and after Karbala.

طوفان نوح لانے سے اے چشم فائدہ
دواشک بھی بہت ہیں اگر کچھ اثر کریں

Inundating eyes with tears like "Nooh Deluge" bears no fruit

Effective speeches instilling in head and heart are real root

Address or speech in majalis comprise of three main points:

1. Affiliation and love with Husain Ibne Ali(a.s) and Ahle Bayt-e-Rasool should be profound and binding of feelings and passion be strengthened.

2. Events of Karbala be coherently narrated with eloquence so that the listeners have rapt attention, their knowledge enriched and requital they will receive.

3. Knowledge of religion be increased and matured so that the listeners feel inclined to be good and do good. The speech, however, be fluent with rank and dignity but not irrelevant.

نرمی سے مطیع، سنگدل ہوتے ہیں
دندان، صف بستہ ہیں زباں کے آگے

Cruel becomes submissive and obedient if one is polite
Stony teeth arrayed before the soft tongue but never bite

Sometimes this comes to the mind of some common people and some people express also that a cruel and tyrant ruler of a grand empire whose boundaries were up to Sindh and Multan stood against 72/73 devotees of the respected Imam. This also holds good that the ruler clamped restriction over water and had closed all routes of transport so much so that the respected Imam could not be able to provide either food or water to his devotees. People of such thinking altogether forget that on one side was the tyrant empire under the influence of Satan and under full greed of worldly gains[☆] and on the other were devotees of Islam who were following

☆ *The first model which this great event presents to us is a call towards God and to sacrifice oneself on the path of truth and freedom.

(continued Next page)

the path of God and who always urged to sacrifice their everything on the religion. They kept sacrificing, showing patience and kept following the right path.

People of faith always believed that God the great on some occasions tests His beloved bondsmen by putting them soaked in earth and blood and He gives respite to the enemies.

Bani Umayya's rule was illegal. Any rule based on tyranny and individual power can not be Islamic. They destroyed Islamic sense of freedom and democracy. Instead of counseling and Nationalism they laid foundation of their kingdom based on compulsion and conceit. Their system was not Muslim law but was political and of self interest. In such a situation it was imperative to set an example of challenge to tyranny and compulsion and to wage a religious war in support of truth and freedom.

By setting an example by his sacrifices Hazrat Syedush Shohada, Imam Husain(a.s) laid foundation of Jihade Haq against the despotism of Bani Umayya and declined his obedience to such a kingdom.

And therefore this example gives us a lesson that one should openly challenge every despotic rule and tyranny and should not obey and should not show allegiance to such a government which devastates the human rights & freedom blessed by God to challenge and oppose evil.

It is not necessary that one has to be equipped with power and material magnificence which is available to the tyrants as one can see that Hussain Ibne Ali(a.s) had nothing with him except a small number of companions comprising of some aged and some young persons. Those who adopt the path of justice and truth are not bothered about the consequences.

Consequences are in the authority of God who is Supreme Power and Supreme Justice, Who despite that the Truth has apparent weakness and lacking of manpower finally bestows victory to "Truth" and to "Evil" which has abundance of people and worldly power gives ultimate defeat".

كَمْ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةً كَثِيرَةً بِإِذْنِ اللَّهِ (سورة البقرة ٢٠٢ آیت ٢٣٩)

("Shahadat Husain", Moulana Abul Kalam Aazad, P-71,72)

And this was the spirit under which the martyrs of Karbala sacrificed their everything so much so that they sacrificed their lives also, the prisoners of Karbala endured the calamities, earned the pleasure of God, enlivened and radiantly glorified Islam, they at the same time firmly and as clear as daylight exposed Yazid's materialism and enmity with Islam. This was the aim, this was the objective and this was the goal of Imam Husain(a.s) and not at all a desire for power.

مدعا یش سلطنت بودے اگر
خود نہ کردے باچنیں سامان سفر

His journey with women, children, all unequipped, without provision.
To stop evil, prevail justice at all cost and perpetuate Nana's Religion

Husain's objective was never to conquer and have empire
Evident it is, Yazid had lust for power, Husain never had any such desire.

Before I conclude I wish to lucubrate a few more lines and seek close attention and thought of my readers:

LIFE AFTER DEATH

(Kitab-e-Zindagi)

Every individual on this earth is writing his own book of life. Whether he writes about others or not, he is conscious of it or not, pages of his own book of life keep adding up every day. In this book all what we think, we see, we hear and we do or desire to do; our thinking and our deeds are being fully recorded. No one can tamper anything in this book. Although author of the book is the individual himself but the writer is some one else who is not visible. In this book there is a complete record of good and bad deeds of the individual. With the reference of this very book one will stay in the world hereafter, that is 'Aalam-e-Barzakh". And on the day of Judgment, that is, "Youm-e-Qiyamat" this very book, as per the deeds of the individual will be held in his right or left hand. God reveals in Quran-e-Majeed:

وَكُلُّ إِنْسَانٍ لِّزَمَنِهِ طَوِيرٌ فِى عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ
كِتَابًا يَلْقَاهُ مَنْشُورًا اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

(سوره بنی اسرائیل ۷۱، آیت ۱۳، ۱۴)

"We have put everyone's scroll of Conduct Sheet banded

round his neck and on Doomsday will provide to him the book opened to him and will ask him to read the book of his life as he himself is competent enough to analyse the record of his doings". (Surah Bani Israeel 17, Ayat 13, 14)

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَفْرَعُوا كِتَابِي

(سورة الحاقة ٦٩، آيت ١٩)

"The one who will be given his/her conduct sheet (record of doings) in right hand will say to others to see his/her sheet."

(Surah Al Haaqqa 69, Ayat 19)

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتِ كِتَابِي

(سورة الحاقة ٦٩، آيت ٢٥)

"The one who will receive his/her conduct sheet (record of doings) in left hand will say alas! I should not have received it". (Surah Al Haaqqa 69, Ayat 25)

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

(سورة الانشقاق ٨٤، آيت ٨، ٩)

"And the one who will receive his/her conduct sheet (record of doings) from right side will be dealt lightly and quickly". (Surah Inshiqaq (84) 25.7, 8)

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُورًا وَيَصْلَى سَعِيرًا

(سورة الانشقاق ٨٤، آيت ١٠، ١٢)

"And the one who will receive his/her conduct sheet (record of doings) from rear, he/she will call death & will burn in the hell". (Surah Inshiqaq 84, Ayat 10-12)

اَللّٰهُمَّ اَحْسِنْ عَاقِبَتِنَا فِيْ اُمُوْر كُلِّهَا وَ اَجِرْنَا مِنْ جِزْيِ
الدُّنْيَا وَ عَذَابِ الْاٰخِرَةِ۔

Now I end up the book and pray to God to have our all work accomplished in better way and to bless us with his protection from disgrace in this world and from punishment in the life hereafter.

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِیَةَ۔

"O God! I beg Your forgiveness and pray for our health and well being".

الانسان مع الخطاء

"To err is human and to forgive is Divine"!

I will wish my readers to please overlook the oversights and include me in their prayers. I shall, however, whole-heartedly welcome them if they differ at any content of this book and convey to me the suggestions if they have any.

جس دل میں درد مندی نسل ہو، اس کی خیر

جس سر میں سب کی خیر ہو، اس سر کی خیر ہو

May God bless all well to them who care and have love for humanity

May God bless those having piety, virtue, devotion, love and sincerity!

وَمَا تَوْفِیْقِیْ اِلَّا بِاللّٰهِ

احقر

Syed Ali Akbar Rizvi.

Karachi.

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الحاج سید علی اکبر رضوی کی تصانیف

(۱) کوہ قاف کے اس پار: رنگین تصاویر سے آراستہ ☆ دلچسپ و حیرت انگیز

(دوسرا ایڈیشن) واقعات سے مملو ☆ ۱۹۸ صفحات پر مشتمل

قیمت: ۱۵۰ روپے

(۲) ایران سرزمین انقلاب: ایران کے مقدس اور معروف مقامات کی ۳۱ رنگین

(دوسرا ایڈیشن) تصاویر ☆ ۲۹۲ صفحات ☆ نفیس کاغذ

قیمت: ۱۵۰ روپے

(۳) ارض جلال و جمال: روال، سادہ، دلچسپ اور دلنشین انداز بیان

(دوسرا ایڈیشن زیر طباعت) مقامات مقدسہ کی ۸۰ رنگین تصاویر پر مشتمل۔

☆ نفیس کاغذ۔

(۴) حدیث عشق: مصنف کا چوتھا سفرنامہ ☆ ۷۰ رنگین تصاویر

سے مزین ☆ ۲۲۲ صفحات پر مشتمل ☆ قیمت: ۱۵۰ روپے

(۵) بھارت میں چار ہفتے: لکھنؤ، بنارس، اعظم گڑھ، علی گڑھ، کلکتہ اور

دہلی کے سفر کی نہایت دلچسپ داستان ☆ رنگین تصاویر

سے آراستہ ☆ ۲۶۲ صفحات ☆ قیمت: ۱۵۰ روپے

(۶) بھارت یا ترا: کلکتہ، لکھنؤ اور علی گڑھ کا سفر واپس پر ☆ ۶۳ رنگین تصاویر آراستہ

☆ ۱۶۸ صفحات پر مشتمل: قیمت: ۱۵۰ روپے

(۷) تاریخ اسلام کا سفر: ۷۴ رنگین تصاویر ☆ صفحات: ۶۷۰

(حضرت آدم سے حضرت خاتم تک) قیمت: ۴۰۰ روپے

(۸) نبی کی نوا اسی: ۸ رنگین تصاویر ☆ صفحات: ۳۱۶

حضرت زینب سلام اللہ علیہا قیمت: ۱۵۰ روپے

(۹) نوا اسی نبی حسین ابن علیؑ

۱۶ رنگین تصاویر ☆ صفحات: ۵۵۶

قیمت: ۲۰۰ روپے

(۱۰) نور نظر خاتم النبیین

”حضرت فاطمہ الزہراءؑ“ رنگین تصاویر ☆ صفحات: ۲۲۶

قیمت: ۱۲۵ روپے

(۱۱) نبی کی نوا اسی ”حضرت زینبؑ“ (ترجمہ بربان بنگالی)

(اشاعت از گلستا انڈیا)

(۱۲) نبی کی نوا اسی ”حضرت زینبؑ“ (بربان انگریزی)

قیمت ۲۰۰ روپے

مصنف کی زیر طباعت کتابیں

(۱) فیضانِ قرآن مجید (قرآن مجید کی چند منتخب آیات معہ اردو اور انگریزی ترجمہ)

(۲) تاریخ اسلام کا سفر حضرت آدمؑ سے حضرت خاتم النبیینؐ (بزبان انگریزی)

(۳) محسنہ اسلام ”حضرت خدیجہ الکبریٰؓ“

(۴) محسن اسلام ”حضرت ابو طالبؓ“

(۵) باب شہر علم (حضرت علیؓ)

ادارہ ترویج علوم اسلامیہ (دہراد) کے زیرِ اہتمام شائع شدہ کتب

(۱) سید اقدس حامد حسین لکھنؤی: ڈاکٹر فکیل نواز رضا - صفحات ۹۳۰ - قیمت ۶۷۰

(۲) مقالاتِ قدرت نقوی: قدرت نقوی کے غیر مطبوعہ مضامین کا مجموعہ۔

(۳) فاضل لکھنؤی احوال و آثار: سید حسین عارف نقوی - صفحات ۱۰۱ -

(۴) مقدمہ تفسیر قرآن مجید: مولانا محسن نجفی، اسلام آباد۔

(۵) موازنہ انیس و دہیز: دارالمصنفین شبلی اکیڈمی (اعظم گڑھ انڈیا) -

(۶) مقدمہ تفسیر فصل الخطاب: سید العلماء مولانا سید علی نقی الحقوی۔

(۷) چہل احادیث: مولانا فاضل لکھنؤی (زیر طباعت)

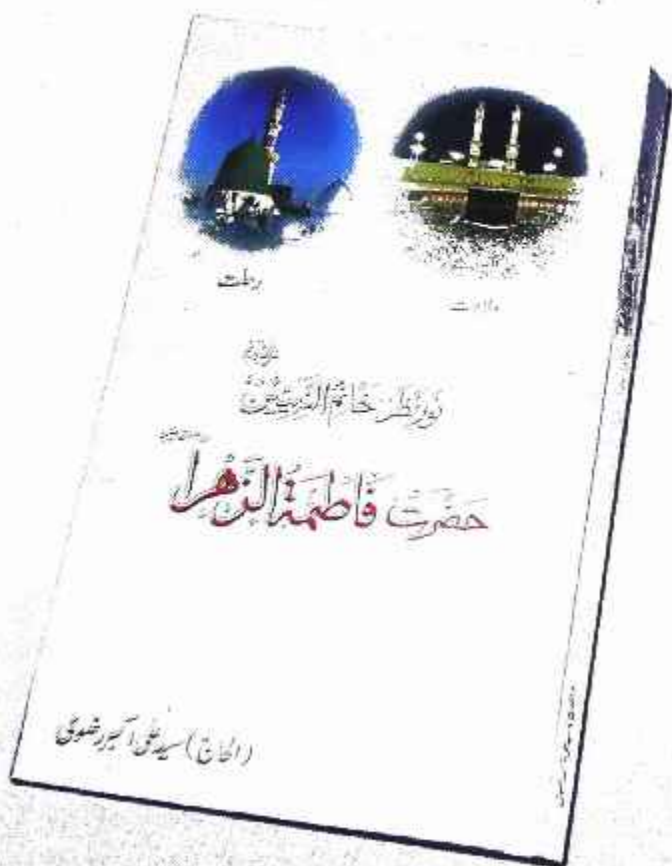
(۸) جبر و اختیار: سید العلماء مولانا سید علی نقی الحقوی

(۹) وعدۂ جنت: سید العلماء مولانا سید علی نقی الحقوی

(۱۰) ردود جلسہ افتاحی ”کتب خانہ ادارہ ترویج علوم اسلامیہ“ سید علی اکبر رضوی

(۱۱) نوادرات غالب (یعنی مرزا اسد اللہ خاں غالب کا رباعی کلام) سید علی اکبر رضوی





مندرجہ بالا کتاب میں ”نورِ نظر خاتم النبیین حضرت فاطمہ الزہراؑ“ کے حالات زندگی ولادت تارحلت، مستند کتابوں کے حوالے کے ساتھ تفصیل سے لکھے گئے ہیں۔ کتاب ۲۶۶ صفحات پر مشتمل ہے۔

ناشر: ادارہ ترویج علوم اسلامیہ (رجسٹرڈ) کراچی